BAHA'I HISTORY

OCTOBER

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1. October 1. On this date in 1989, the Universal House of Justice wrote "Essentially, the Huqúqu'lláh should be paid by a believer during the course of his life whenever his surplus property reaches the assessable level." (was #195)

2. October 1. On this date in 1969, a letter of the Universal House of Justice to all National Spiritual Assemblies stated that Spiritual Assemblies' "plans should be well known to the Counsellors and Auxiliary Board members." (was #194)

3. October 1. On this date in 1979, the UHJ wrote "It is the duty of Local and National Spiritual Assemblies to refer to the Auxiliary Board members for protection matters which may involve not only possible Covenant-breaking, but also problems of disunity within the community, the removal of..." (was #193)

4. October 1. On this date in 1969, the UHJ wrote the Continental Board of Counsellors and NSAs that "Reports and recommendations for action, however, are quite different. Auxiliary Board members should send theirs to the Counsellors and not to the National Assemblies or national committees directly." (was #192)

5. Baha'i History - October 1. On this date in 1852, George Jacob Augur was born. An early American Bahá'í who converted in Hawaii, he was the first Bahá'í to pioneer to Japan and was named a Disciple of 'Abdu'l-Bahá by Shoghi Effendi. (was #191)

6. October 2. On this date in 1975, the UHJ wrote the NSA of Panama about books by W Miller and H Zimmer. Miller translated the Kitáb-i-Aqdas, which was published by the Royal Asiatic Society in 1961, three decades before the Bahá'í Administration's officially-sanctioned translation in 1992. (was #190)

7. October 2. On this date in 1957, one month before his death, Shoghi Effendi appointed the last contingent of Hands of the Cause of God. (was #189)

8. October 2. On this date in 1951, Shoghi Effendi urged Bahá'í Youth "to make up your minds to do great, great deeds for the Faith; the condition of the world is steadily growing worse, and your generation must provide the saints, heroes, martyrs and administrators of future years." (was #188)

9. October 2. On this date in 1950, Shoghi Effendi wrote those attending a German and Austrian Bahá'í Youth Summer School "that only the remedy of the "Divine Physician" can solve the problems facing humanity and we work day and night to give the message of Bahá'u'lláh to the masses...." (was #187)

10. October 2. On this date in 1994, the Universal House of Justice clarified some meanings of the term "huruf" ("letters") in Bahá'í texts, including Letters of the Bayan, Letters of the Living, and Letters of the Quranic Dispensation. (was #186)

11. Baha'i History - October 2. On this date in 1912, Mahmúd's Diary records "Among some of the prominent people visiting `Abdu'l-Bahá was the president of Stanford University at Palo Alto. He was so attracted to the teachings that he begged the Master to come to his university and speak." (was #185)

12. Baha'i History - October 2. On this date in 2005, the Bahá'í International Community published a statement on the 60th anniversary of the United Nations titled "The Search for Values in an Age of Transition". (was #184)

13. October 2. On this date in 2018, the Universal House of Justice wrote to "all who celebrate the Glory of God" regarding celebrating the bicentenary of the birth of Bahá'u'lláh. (was #183)

14. October 3. On this date in 1939, Shoghi Effendi posthumously appointed Martha Root as a Hand of the Cause of God. Martha Root had eight meetings with Queen Marie of Romania, which occurred from January 1926 through February 1936. (was #182)

15. Baha'i History - October 3. On this date in 1959, Mirza Yusuf Vahid Kashfi died at the age of 94. A nephew of Siyyid Yahyá Dárábí also known as Vahíd, Mirza Yusuf was among the most eminent Bahá'ís of his age. (was #181)

16. October 4. On this date in 1919, on the invitation of Major Williamson, the acting Military Governor of Haifa, 'Abdu'l-Bahá went aboard the warship HMS Marlborough. (was #180)

17. Baha'i History - October 4. On this date in 1912, Abdu'l-Bahá wrote "The question of economics must commence with the farmer and then be extended to the other classes inasmuch as the number of farmers is greater than all other classes, many many times greater." (was #179)

18. October 4. On this date in 1950, Shoghi Effendi wrote, "The only reason there is not more mention of the Asiatic prophets is because their names seem to be lost in the mists of ancient history. Buddha is mentioned and Zoroaster in our scriptures--both non-Jewish prophets or non-semitic prophets." (was #178)

19. Baha'i History - October 4. On this date in 1950, Shoghi Effendi clarified that "In the Bahá'í Writings 'Lord' and 'God' refer to the Creator, not the Manifestations of God; in a few passages the word 'Lord' refers to the Manifestation, but usually it means 'God'!" (was #177)

20. October 5. On this date in 1993, the UHJ wrote about Bahá'í review that "not reflected in the standards currently prevailing in Western academic institutions" admitting that "the continuation of the policy of review can cast a shadow on the good name of the Faith in the eyes of certain non-Bahá'í" (was #176)

21. October 5. On this date in 1953, Shoghi Effendi wrote "This is the ebb of the tide. The Bahá'ís know that the tide will turn and come in, after mankind has suffered, with mighty waves of faith and devotion. The people will enter the Cause of God in troops, and the whole condition will change." (was #175)

22. October 5. On this date in 1943, Shoghi Effendi sent a message to North American Bahá'ís stating that his "heart is overflowing with joyous gratitude at the magnificent advance made in numerous spheres of Bahá'í activity" but calling for "imperatively demand vigilant care, concentrated ..." (was #174)

23. Baha'i History - October 5. On this date in 1950, Shoghi Effendi wrote that "the Assembly is a nascent House of Justice." When today's Local and National Spiritual Assemblies become local and national Houses of Justice, they will once again become exclusively all-male. (was #173)

24. October 5. On this date in 1993, the UHJ wrote a about prepublication review admitting "The House of Justice is aware that the continuation of the policy of review can cast a shadow on the good name of the Faith in the eyes of certain non-Bahá'í academics." (was #172)

25. October 6. On this date in 1963, the Universal House of Justice sent a message to all National Spiritual Assemblies stating that "the Universal House of Justice finds that there is no way to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi." (was #171)

26. October 6. On this date in 1956, Shoghi Effendi wrote "The friends must certainly explore new channels and have more audacity, if they are to get anywhere in adding to their numbers." (was #170)

27. Baha'i History - October 6. On this date in 1956, Shoghi Effendi wrote, "Homosexuality is highly condemned and often a great trial and cause of suffering to a person, as a Bahá'í. Any individual so afflicted must, through prayer, and any other means, seek to overcome this handicap." (was #169)

28. October 7. On this date in 2005, the Universal House of Justice wrote "As to your fear over money, the acquisition of wealth is not in itself a fearsome objective, it is a practical necessity. The problem with wealth arises from inappropriate attitudes toward possessing and using it." (was #168)

29. October 7. On this date in 1973, a letter from the Universal House of Justice to the Bahá'ís of the World introduced the Assistants to the Auxiliary Boards. (was #167)

30. October 7, 1973, the UHJ wrote an NSA that "when translating Bahá'u'lláh's Writings into English the beloved Guardian did not use present-day colloquial English but evolved a highly poetic and beautiful style, using numbers of archaic expressions reminiscent of the translations of the Bible." (was #166)

31. October 7. On this date in 1997, the UHJ wrote "The friends should, of course, ignore any materials produced by Covenant-breakers which they may receive unsolicited by email or happen on while exploring the World Wide Web. With regard to your concerns over the content of the message, you are ...." (was #165)

32. October 8. On this date in 1952, Shoghi Effendi sent a cablegram announcing the launch of the Ten Year Crusade which was to end with a "Convocation of a World Bahá'í Congress in the vicinity of the Garden of Ridván, Baghdád." (was #164)

33. Baha'i History - October 8. On this date in 1980, the Universal House of Justice wrote that "The purpose of review is to protect the Faith against misrepresentation by its own followers at this early stage of its existence when comparatively few people have any knowledge of it." (was #163)

34. October 8. On this date in 1931, Shoghi Effendi wrote "I am eagerly awaiting the news of the publication in Japanese of that prized book which Dr. Esslemont has so wonderfully laboured to produce. When received it will adorn the newly-restored mansion of Bahá'u'lláh adjoining His Shrine at Bahjí." (was #162)

35. October 9. On this date in 1968, the Universal House of Justice sent a letter to "Bahá'í Youth in Every Land" giving "Advice to Bahá'í Youth Concerning Pioneering and Education." (was #161)

36. October 9. On this date in 1971, the NSA of Ecuador wrote the UHJ regarding the deprivation "of his voting rights for violation of Bahá'í marriage law in that he married without having consent of all living parents. It is noted that he had a civil ceremony and a Catholic ceremony." (was #160)

37. Baha'i History - October 9. On this date in 2015, the Universal House of Justice wrote about using "the Internet as a medium for promoting Bahá'u'lláh's vision of a new World Order." (was #159)

38. Baha'i History - October 9. On this date in 1968, the UHJ addressed "the enrollment under the banner of Bahá'u'lláh of a growing army of young men and women eager to serve His Cause" answering "one perplexing question recurred: Shall I continue my education, or should I pioneer, now?" (was #158)

39. October 9. On this date in 1975, the UHJ wrote "Basically, Bahá'í Law pertaining to marriage requires that the parties intending to marry must obtain consent of all living natural parents. Further, the responsibility of the parents in giving their consent is unrestricted and unconditioned..." (was #157)

40. October 9. On this date in 1947, Shoghi Effendi wrote that Bahá'ís "do not believe that there was a bodily resurrection after the Crucifixion of Christ, but that there was a time after His Ascension when His disciples perceived spiritually His true greatness and realized He was eternal in being." (was #156)

41. October 10. On this date in 1936, Shoghi Effendi wrote "About the consent of parents for marriage...It is also required in the event of a second marriage, after the dissolution of the first whether through death or through divorce..obligation irrespective of whether the parents are Bahá'ís or not." (was #155)

42. October 10. On this date in 1936, Shoghi Effendi wrote "The use of the Greatest Name 95 times a day is not absolutely binding. This and other similar matters will be clearly and fully explained when the 'Aqdas' is published." (was #154)

43. October 10. On this date in 1912, Abdu'l-Bahá critiqued evolution "Between man and the ape, however, there is one link missing...The lost link of Darwinian theory is itself a proof that man is not an animal....Its absence is an indication that man has never been an animal. It will never be found." (was #153)

44. Baha'i History - October 10. On this date in 1912, 'Abdu'l-Bahá wrote "Strange indeed that after twenty years training in colleges and universities man should reach such a station wherein he will deny the existence of the ideal or that which is not perceptible to the senses..." (was #152)

45. October 10. On this date in 1976, the UHJ wrote the ITC that "the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies"...discreetly "investigate" their activities...counteract these schemes and arrest the spread of their influence." (was #151)

46. October 11. On this date in 1972, Amatu'l-Bahá Rúhíyyih Khánum arrived in Malawi where she was "met by the Counsellor Mr. Shidan Fatheázam and the representatives of the National Spiritual Assembly, as well as by official government representatives in the V.I.P. lounge where Amatu'l-Bahá had ...." (was #150)

47. October 11. On this date in 1978, the UHJ told an individual to "Pray and meditate about it. Use the prayers of the Manifestations, as they have the greatest power. Learn to remain in the silence of contemplation for a few moments. During this deepest communion take the next step." (was #149)

48. October 11. On this date in 2019, 'Alí-Yulláh Nakhjavání died in France. He had served as a member of the Universal House of Justice from 1963 until his retirement in 2003. (was #148)

49. October 11. On this date in 1911, Keith Gettinger was born in New York City. She pioneered to South Africa with her husband, Robert Quigley, who served on the NSAs of South Africa and of the U.S. and as an Auxiliary Board member for Africa. (was #147)

50. Baha'i History - October 11. On this date in 1965, the UHJ wrote "It is a vital and urgent duty of the Assemblies, both National and Local, not only to apply the Laws of Bahá'u'lláh with justice and firmness, but to increase the believers' understanding of and devotion to these Laws." (was #146)

51. Baha'i History - October 11. On this date in 1910, Melba King was born in the village of Savanaska in the Bristol Bay region of Alaska. She converted to the Bahá'í Faith on May 23, 1943 in Albuquerque, New Mexico, becoming the first full-blooded Eskimo to do so. (was #145)

52. October 11. On this date in 1946, the NSA of Iran inaugurated its Forty-Five Month Plan which it was given by Shoghi Effendi. (was #144)

53. October 11. On this date in 1987, the Universal House of Justice sent all National Spiritual Assemblies a compilation entitled "Crisis and Victory" in order "to orient the believers to the processes, within and without the Faith, that will accompany its progressive emergence on the world stage." (was #143)

54. October 12. On this date in 1946, Shoghi Effendi wrote "The youth in particular should be encouraged to enter this field of service, for the spread of the Cause is their only hope for a stable world in which to live and establish families of their own." (was #142)

55. Baha'i History - October 12. On this date in 1915, Arthur P. Dodge, one of the nineteen Disciples of ‘Abdu’l-Bahá, died in Freeport, New York. He had become a Bahá’í after attending lessons taught by Ibrahim George Kheiralla. (was #141)

56. October 12. On this date in 1946, Shoghi Effendi wrote the NSA of India concerning a number of matters, including the paying of the Huqúq and translating "of the “New Era” in the important languages already chosen for this purpose, as he attaches the greatest importance to this work." (was #140)

57. October 12. On this date in 1912, an article in the San Francisco Call newspaper reported that "Mrs. Merriman acknowledged today that she was in receipt of an offer from “his holiness,” as 'Abdu’l-Bahá is known to his 7,000,000 Persian followers, asking her to follow him to Asia ..." (was #139)

58. October 12. On this date in 1908, Charles Mason Remey wrote a letter describing "the great Mashrak-el-Azkar of the east," in Ashkabad, later published in Star of the West Magazine. (was #138)

59. October 12, 1912, 'Abdu'l-Bahá asked Temple Emmanu-El "Why do you not say that Christ was the Word of God? Why do you not speak these few words that will do away with all this difficulty? Then there will be no hatred and fanaticism, no more warfare and bloodshed in the Land of Promise..." (was #137)

60. October 12, 1912, 'Abdu'l-Bahá said "The century has come when all nations will be unified. The century has come when all the nations shall enjoy international peace. The century has come when all the races and tribes of the world shall do away with racial prejudice and associate fully." (was #136)

61. October 12. On this date in 1949, Shoghi Effendi wrote "when we put our trust in Him, Bahá'u'lláh solves our problems and opens the way." (was #135)

62. October 12. On this date in 1969, the UHJ wrote the NSA of New Zealand "that it is the duty of every Bahá'í in such a situation to take part in the joint declaration. If a Bahá'í, however, refuses to do so he should be helped to realize that he has committed a grave dereliction of his Bahá'í duty." (was #134)

63. October 12. On this date in 1848, Mullá Ḥusayn-i-Bushru'i and no fewer than 72 fellow Bábis made defensive fortifications at the Shrine of Shaykh Tabarsí. (was #133)

64. October 13. On this date in 1988, a cablegram sent by the Universal House of Justice to all National Spiritual Assemblies "rejoicing" about the "entry by troops." (was #132)

65. Baha'i History - October 13. On this date in 1994, the Research Department wrote "that letters written on behalf of Shoghi Effendi "related strictly to the Cause and interpretation of the teachings" constitute authoritative Bahá'í text." (was #131)

66. Baha'i History - October 13. On this date in 1923, the NSA of England met for the first time in London. In 1930 this became the NSA of the Bahá'ís of the British Isles, and in 1972 of the United Kingdom (a separate National Assembly for the Republic of Ireland being established in that year). (was #130)

67. Baha'i History - October 13. On this date in 1953, Esther Evans and Lillian Middlemast, arrived in St. Lucia, earning the title Knights of Bahá'u'lláh for the Windward Islands. (was #129)

68. October 13, On this date in 1920, Jináb-i-Fádil gave a talk stating "the Turkish and Imperial Governments of Persia united together to exterminate his cause...because the promotion of His teachings would not have allowed them to practice polygamy...These things caused them to arise against Him." (was #128)

69. October 14. On this date in 1998, the Universal House of Justice responded to an individual's five unrelated questions about Mirza Mihdi; use of the title "Holy Family"; capitalization of personal pronouns; and the Guardian's use of English in his translations. (was #127)

70. October 14. On this date in 1997, the NSA of the U.S. sent a letter "to all Local Spiritual Assemblies, Bahá'í Groups and College Clubs" for "focusing the attention of the American Bahá'í community on the Covenant...the Auxiliary Board members stand ready to suport your efforts to conduct...." (was #126)

71. Baha'i History - October 14. On this date in 2001, the Bahá'í World News Service carried an article titled "In Switzerland, Landegg International University passes an important milestone, winning a new level of recognition from the Government." Landegg closed in 2003 due to financial difficulties. (was #125)

72. Baha'i History - October 14. On this date in 1931, Shoghi Effendi wrote "In the spiritual development of man a stage of purgation is indispensable.. the Bahá'ís should not hope to remain unaffected...Suffering will increase our energy in setting before humanity the road to salvation..." (was #124)

73. October 14. On this date in 1982, the UHJ wrote "that children should be trained to understand the spiritual significance of the gatherings of the followers of the Blessed Beauty, and to appreciate the honour and bounty of being able to take part in them, whatever their outward form may be." (was #123)

74. October 14. On this date in 1952, Shoghi Effendi wrote "thrilling reports of feats achieved by the heroic band of Bahá'í pioneers laboring in divers widely scattered African territories...reminiscent alike of episodes related in the Book of Acts and...the dawn-breakers in the Heroic Age..." (was #122)

75. Baha'i History - October 14. On this date in 1953, Shoghi Effendi wrote of Valíyu'lláh Varqá's death "Profoundly grieved by loss of outstanding Hand of Cause of God, exemplary Trustee of Huqúqu'lláh...His mantle as Trustee of funds of Huqúq now falls on 'Alí Muhammad his son." (was #121)

76. October 14, 1937, Shoghi Effendi wrote "It all depends whether we pray to Him directly or through Him to God. We may do both, and also can pray directly to God, but our prayers would certainly be more effective and illuminating if they are addressed to Him through His Manifestation, Bahá'u'lláh." (was #120)

77. October 14. On this date in 1935, Shoghi Effendi wrote "For Bahá'u'lláh explicitly reveals in His Book of Laws that the very purpose of marriage is the procreation of children..." (was #119)

78. October 15. On this date in 1960, the Custodians wrote refuting Mason Remey's claim of being the second Guardian, noting that "Bahá'u'lláh strictly forbade association with the Covenant-breakers, and even warned the friends against entering if possible a city where Covenant-breakers resided..." (was #118)

79. October 15. On this date in 1944, Shoghi Effendi wrote "Aside from teaching the Cause, the greatest service the Bahá'í Youth can render is to exemplify in their lives the teachings and especially to be promoters--within the Bahá'í communities and in the world at large--of love and harmony …." (was #117)

80. October 15. On this date in 1992, the UHJ wrote it "providential for the matter to be brought to the fore now, before the English translation of the Kitáb-i-Aqdas is published" noting "Him as 'the most precious Being ever to have drawn breath on this planet.'" (was #116)

81. October 15. On this date in 1961, Rahmatu'lláh Muhájir, later a Hand of the Cause of God and Knight of Bahá'u'lláh, married Írán Furútan, the daughter of Hand of the Cause of God and Iran National Spiritual Assembly Member 'Alí-Akbar Furútan. (was #115)

82. October 16. On this date in 1979, the Universal House of Justice wrote the National Spiritual Assembly of Bolivia that there are a minimum of rituals in the Bahá'í Faith and no man-made dogmas. (was #114)

83. October 16. On this date in 1953, Benjamin Dunham Weeden and his wife Gladys arrived in Antigua for which they were named Knights of Bahá'u'lláh for pioneering to the Leeward Islands. (was #113)

84. October 16. On this date in 1982, the body of Daniel Jordan was discovered. An American Bahá'í who served on the NSA of the U.S. from 1963 to 1982, when he was murdered during a trip to New York, stabbed in the neck with his spinal column severed. His murder has never been solved. (was #112)

85. Baha'i History - October 16. On this date in 1980, a spiritual assembly in New Zealand wrote a letter "posing questions which have arisen as a result of reading the book 'When We Grow Up' by Bahíyyih Nakhjavani." (was #111)

86. October 16. On this date in 1993, Marzieh Gail, Persian-American Bahá'í author, essayist, and translator, died in San Francisco. She was the second child of Ali-Kuli Khan (also known as Nabílu'd-Dawlih), the Iranian consul in Washington, and Boston socialite Florence Breed. (was #110)

87. Baha'i History - October 17. On this date in 1989. Esther Evans died at the age of 90 in St. Lucia. When they arrived to St. Lucia on October 13, 1953, Esther Evans and Lillian Middlemast earned the title Knights of Bahá'u'lláh for the Windward Islands. (was #109)

88. October 17. On this date in 1944, a letter written on behalf of Shoghi Effendi to an individual believer stated that "So many misunderstandings arise from the passionate attachment of the friends to the Faith and also their immaturity." (was #108)

89. Baha'i History - October 17. On this date in 1912, Mahmúd-i-Zarqání wrote "I read a letter from Hájí Mírzá Haydar-'Alí and, on his behalf, prostrated myself at the feet of the Master." (was #107)

90. October 17. On this date in 1980, Leonora Holsapple Armstrong, the first Bahá'í to permanently settle in Brazil and the "Spiritual Mother of the Bahá'ís of Latin America," died in Salvador, Bahia. 'Abdu'l-Bahá had previously linked the name "Bahia" to "Bahai". (was #106)

91. Baha'i History - October 17. On this date in 1944, Shoghi Effendi wrote "The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretation of the teachings; he is not an infallible authority on other subjects, such as economics, science, etc." (was #105)

92. Baha'i History - October 17. On this date in 1944, Shoghi Effendi wrote about statements from the Guardian that "When he feels that a certain thing is essential for the protection of the Cause, even if it is something that affects a person personally, he must be obeyed." (was #104)

93. October 17. On this date in 1979, the UHJ sent all NSAs a document addressing allegations of the role of Bahá'ís in the regime of the Shah and SAVAK, specifically referring to former Prime Minister Amir-Abbas Hoveyda, Mansour Rouhani, SAVAK director Parviz Sabeti, and Abdol Karim Ayadi. (was #103)

94. Bahai History - October 17, On this date in 1934, Shoghi Effendi wrote "Concerning the Healing Prayer...there is no special ruling for its recital. The believer is free to recite it as many times and in the way he wishes." (was #102)

95. October 17, 1934, Shoghi Effendi wrote not "to substitute the plural pronoun for the singular in prayers worded in the singular" and "to inform the friends to strictly adhere to the text of the Holy Writings, and not to deviate even a hair-breadth from what has been revealed by the Holy Pen." (was #101)

96. October 17, 1944. Shoghi Effendi wrote "that all marriages, divorces, disposal of inheritance, etc., are now handled in Egypt and Persia solely through the Assemblies and that the believers abide by their decisions, we see that in Western countries the friends still have a long way to go." (was #100)

97. Baha'i History - October 17. On this date in 1927, Shoghi Effendi wrote NSAs "with feelings of burning indignation" about "the treacherous conduct of a professed adherent of the teaching of Bahá'u'lláh, by the name of 'Abdu'l-Husayn Avarih, hitherto regarded as a respected teacher of the Cause." (was #99)

98. October 17. On this date in 1967, the UHJ cabled "announce Bahá'í world significant step development relations United Nations through assumption by Universal House of Justice function representation Bahá'í International Community capacity nongovernmental organization at United Nations." (was #98)

99. Baha'i History - October 17. On this date in 1958, the Custodians wrote various NSAs "that the work on the sacred monument of our beloved Guardian has begun, and it is hoped that it will be completed in November." (was #97)

100. Baha'i History - October 17. On this date in 1902, Ethel Dawe, who served on the National Spiritual Assembly of Australia and New Zealand from 1948 to 1953, was born in Kadina, Australia. (was #96)

101. Baha'i History - October 17. On this date in 1992, Helen Bassett Hornby, the compiler of the reference book "Lights of Guidance" that is widely used in Bahá'í communities, died. (was #95)

102. October 18. On this date in 1984, the UHJ wrote the NSA of the U.S. "...try to arm the Bahá'ís against such attacks as appear in this book, which is so typical of the approach of Christian churches. Sooner or later, as you know, these churches will rise against the Cause." (was #94)

103. October 18. On this date in 1912, 'Abdu'l Bahá traveled to Los Angeles to visit the grave of Thornton Chase. Chase converted to the Bahá'í Faith in 1894 after attending lessons taught by Ibrahim George Kheiralla in Chicago. Although not the first Bahá'í convert chronologically, Thornton ... (was #93)

104. October 18. On this date in 1990, the NSA of the U.S. wrote an individual who had written them to resign from the Bahá'í Faith, referencing a letter from the UHJ dated July 8, 1970, and asking the individual to "through prayer and meditation....reconsider your request for withdrawal." (was #92)

105. Baha'i History - October 18. On this date in 2017, a documentary movie about the life of Bahá'u'lláh titled "Light to the World" was released. (was #91)

106. October 19. On this date in 1947, Shoghi Effendi wrote "Bahá'u'lláh is not the Intermediary between other Manifestations and God...Bahá'u'lláh is the greatest Manifestation to yet appear, the One Who consummates the Revelation of Moses; He was the One Moses conversed with in the Burning Bush." (was #90)

107. October 19. On this date in 1941, a letter to the Bahá'í Youth stated "...it will become increasingly evident what a Bahá'í is and what he stands for....Bahá'ís will have become so well known that people will say: 'Ah! That must be a Bahá'í--they are like that!" and mean it as a compliment.'" (was #89)

108. Baha'i History - October 19. On this date in 1966, Malcolm King, who had been named a Knight of Bahá'u'lláh for British Guiana, died in Jamaica. (was #88)

109. October 19. On this date in 1993, the UHJ wrote an individual believer "inquiring about the term 'Bahá'í scholarship," noting that "believers are enjoined to maintain a keen awareness that the Revelation of Bahá'u'lláh is the standard of truth against which all other views and conclusions ...." (was #87)

110. Baha'i History - October 19. On this date in 1983, the UHJ forwarded all NSA's an "an open letter to the authorities and the public " written by the NSA of Iran on its disbanding. "Over two thousand of these letters were dispatched to important officials and other prominent people in Iran." (was #86)

111. Baha'i History - October 19. On this date in 1947, Shoghi Effendi wrote "The Bahá'í standard is very high, more particularly when compared with the thoroughly rotten morals of the present world. But this standard of ours will produce healthier, happier, nobler people, and induce stabler marriages." (was #85)

112. Baha'i History - October 19. On this date in 1926, Udo Schaefer, German Bahá'í author and lawyer who served on the NSA of Germany, was born. He authored the book "Making the Crooked Straight" to refute Swiss ex-Bahá'í Francesco Ficicchia's "Der Bahá'ismus — Weltreligion der Zukunft?" (was #84)

113. October 20. On this date in 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. (was #83)

114. October 20. On this date in 1925, a letter stated "Shoghi Effendi feels that he can lay down no rule as to when one should introduce the names of the Bab, Bahá'u'lláh and 'Abdu'l-Bahá in one's teaching. Much depends on the temperament and aptitude both of the teacher and the one taught..." (was #82)

115. October 20. On this date in 1983, the Universal House of Justice addressed a letter "to the Bahá'ís of the World" announcing the establishment of the Office of Social and Economic Development at the Bahá'í World Centre. (was #81)

116. Baha'i History - October 20. On this date in 1848, Quddús (Mullá Muḥammad ʻAlí-i-Bárfurúshí), who was the eighteenth believer in the Báb, arrived at the Bábi fortifications made at the Shrine of Shaykh Tabarsí. (was #80)

117. October 20. On this date in 1819, ‘Alí-Muhammad (later known as the Báb) was born in Shíráz to a merchant family. His father, Siyyid Muhammad Ridá, was a prominent mercer of the city, and his mother, Fátimih Bagum, was also a daughter of the famous merchant Mírzá Siyyid Muhammad Husayn. (was #79)

118. Bahai History -October 20. On this date in 2008, the UHJ sent a letter calling for convocation of 41 Regional Conferences of the Five Year Plan. With no overt campaigning or politicking permitted in the Bahá'í electoral system, these conferences provided ITC members exposure to electors of the UHJ (was #78)

119. October 20. On this date in 1912, "Mahmúd's Diary" mentions 'Abdu'l-Bahá's visit, "Therefore, a public meeting was arranged and one of the many topics, which was a warning to people of insight, was the disgrace and ignominy of the son of the arch Covenant-breaker, the lightless Shu'á'u'lláh." (was #77)

120. October 20. On this date in 1957, "Shoghi Effendi had arrived in London, accompanied by Rúhíyyih Khánum, to purchase furniture and fixtures for the interior of the International Archives Building and the gardens above it." (was #76)

121. October 21. On this date in 1946, Shoghi Effendi wrote "Let them know, however, for a certainty that the onslaught of both the disbeliever and the oppressor will become a means of promulgating this Divine Cause, of proclaiming the Word of God and of consolidating the foundations of His holy Faith." (was #75)

122. Baha'i History - October 21. On this date in 1964, Roy Fernie died in Honolulu, Hawaii. The only son of Evelyn Granthame-Hayes and Cyril Fernie, the owner of the C. Fernie Steamship Company, Roy Fernie was named a Knight of Bahá'u'lláh for pioneering to the Gilbert and Ellis Islands. (was #74)

123. October 21. On this date in 1976, a cable from the UHJ to all NSAs updated them about the "midway point (of the) Five Year Plan" and pleading "with urgent insistence (that) all national assemblies with unfilled pioneer goals expedite (the) fulfillment (of) assignments (to) countries still ..." (was #73)

124. Baha'i History - October 21. On this date in 2004, R. Jackson Armstrong-Ingram, Bahá'í author, archivist, and composer, died in Henderson, Nevada. (was #72)

125. October 21. On this date in 1921, Shoghi Effendi wrote an individual about "the meaning of the Bahá'í Covenant," noting "that they should accept the Master...Under the same category falls the covenant the Master made with the Bahá'ís that they should accept His administration after Him." (was #71)

126. October 21. On this date in 1912, 'Abdu'l-Bahá told Los Angeles Bahá'ís "Go every year to visit the grave of Mr Chase on my behalf, for he was a sanctified soul; his station will be known later." (was #70)

127. October 22. On this date in 1844, William Miller had predicted that Christ would return to the Earth. William Sears' best-selling book, "Thief in the Night," ties the Bahá'í Faith to the fulfillment of this Christian prophecy. The Bahá'í movie "The Miller Prediction" rests on these events. (was #69)

128. October 22. On this date in 1968, a letter of the UHJ to the LSA of Chicago stated "...the underlying concept of World Religion Day, which is a celebration of the need for and the coming of a world religion for mankind, the Bahá'í Faith itself..." (was #68)

129. October 22. On this date in 1912, ‘Abdu’l-Bahá arrived in San Francisco where he met Kanichi Yamamoto in person. While there, ‘Abdu’l-Bahá also gave the three son's of Mr. Yamamoto Persian names: “To Hirose, the eldest, he gave the name of Hassan; to Hinju, Hossein, and to Masao, Farouk.” (was #67)

130. October 22. On this date in 2012, the UHJ responded to an email asking about statements by Hartmut Grossmann that "The lesser peace will be established by 2021 when world leaders recognize that only the Baha’is offer a world system established all over the world ..." (was #66)

131. October 22. On this date in 1968, the UHJ wrote the LSA of Chicago that World Religion Day "is a celebration of the need for and the coming of a world religion for mankind, the Bahá'í Faith itself" and "not meant primarily to provide a platform for all religions and their emergent ecumenical ideas. (was #65)

132. October 22. On this date in 1912, 'Abdu'l-Bahá said "Until now it never happened that someone from the East...should come to the West to see the friends of God...without precedent and is not recorded in any history. If others have come, it has been to sightsee or for commercial or other reasons." (was #64)

133. October 22. On this date in 1956, a card postmarked from St. Pierre and Miquelon was sent to Shoghi Effendi, who was "happy to know that Mrs. Pawlowska is continuing her valuable pioneer service there, to which he attaches great importance." She was named a Knight of Bahá'u'lláh for those islands. (was #63)

134. October 23. On this date in 1933, Keith Ransom-Kehler died of small pox in Isfahan, for which she is considered the first American Bahá'í martyr. She was posthumously appointed a Hand of the Cause of God. (was #62)

135. October 23. On this date in 1949, a letter written on behalf of Shoghi Effendi to an individual believer stated "that the Bahá'ís should accurately record their experiences with the Master and events in the Cause's progress for these things form data for future histories of the Cause." (was #61)

136. October 23. On this date in 1982, Mona Mahmudnizhad, being a member of the Bahá'í Education Committee, was arrested along with her father and other leading Bahá'ís of Shiraz. Mona's father was executed on March 12, 1983, and Mona was executed on June 18, 1983. (was #60)

137. October 23. On this date in 1920, Shoghi Effendi started his studies at Oxford. On July 28 he had written a letter outlining his educational ambitions at Balliol College, to study "with eminent professors and Orientalists," noting alumni who were Imperialists. (was #59)

138. Baha'i History - October 23. On this date in 1934, Susan Moody, an early Chicago Bahá'í and pioneer in the development of education and healthcare for women in Iran died in Tehran. (was #58)

139. October 24. On this date in 1990, the Research Department wrote a memorandum to the UHJ in response to "questions regarding the unity of religions in this century, the Jews and the crucifixion of Christ, and the sacrifice of Ishmael." (was #57)

140. October 24. On this date in 1985, the Universal House of Justice released a statement to the peoples of the world titled "Promise of World Peace," which 'Abdu'l Bahá had promised would occur by the year 2000. (was #56)

141. Baha'i History - October 24. On this date in 1965, the UHJ wrote the NSA of the US that, for marriage, "adopted children, the consent of all natural parents must be obtained wherever this is legally possible." (was #55)

142. Baha'i History - October 24. On this date in 1967, the NSA of Hawaii wrote the UHJ asking about "the use of marijuana, LSD and other psychedelic products" to which the UHJ replied by quoting 'Abdu'l-Bahá's words on hashish and alcohol. (was #54)

143. October 24. On this date in 1925, Shoghi Effendi wrote the "Qualifications of a Believer" noting "loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Bahá'í administration throughout the world." (was #53)

144. October 25. On this date in 1967, Catherine Heward Huxtable, a Knight of Bahá'u'lláh for the Gulf Islands and pioneer to Regina, Saskatchewan and St. Helena, died (was #52)

145. October 25. On this date in 1927, Shoghi Effendi wrote Martha Root "I am in receipt of your most welcome letters...and I am thrilled by the news they contained, particularly your remarkable and historic interview with the Queen and princess. I am sending you a number of Bahá'í stones..." (was #51)

146. October 25. On this date in 1949, Shoghi Effendi wrote "Without the spirit of real love for Bahá'u'lláh, for His Faith and its Institutions, and the believers for each other, the Cause can never really bring in large numbers of people. For it is not preaching and rules the world wants, but love..." (was #50)

147. October 25. On this date in 1984, the UHJ wrote a clarification about the qualitative difference between the Guardian's prerogative of interpretation and the power of elucidation of the Universal House of Justice. (was #49)

148. October 25. On this date in 1913, Mirza Ahmad Sohrab had a diary entry, later published in Star of the West as "The Sterling Faithfulness of Esfandayar, Story told by 'Abdu'l-Bahá: From the Diary of Mirza Ahmad Sohrab," recounting the story of a slave Bahá'u'lláh inherited from Mírzá Buzurg. (was #48)

149. Baha'i History - October 25. On this date in 1949, Shoghi Effendi wrote Henk Buys, stating "It would be a wonderful service to the Faith if you can find some way of having the book Bahá'u'lláh and the New Era translated into Malay." (was #47)

150. October 25. On this date in 1949, Shoghi Effendi wrote "As Mr. Remey is a very charming and cultivated man he could be introduced to your circle of friends and give them lectures on the Cause in a way that would not savour of any propaganda, but rather seem a privilege to those who met him." (was #46)

151. Baha'i History - October 25. On this date in 1970, the UHJ wrote the NSA of Iran that "Payment of Huququ'llah is a spiritual obligation binding on the people of Baha...Every devoted believer who is able to meet the specified conditions, must pay the Huququ'llah, without any exception..." (was #45)

152. Baha'i History - October 25. On this date in 1971, the UHJ wrote an individual "It is clear that to have a surgical operation merely to avoid unwanted children is not acceptable." (was #44)

153. October 25. On this date in 1984, the UHJ wrote "...While artificial insemination is a very different process from in-vitro fertilization...to be acceptable to Bahá'ís the egg cell of the wife should be fertilized by the sperm of the husband in the procedure." (was #43)

154. Baha'i History - October 25. On this date in 1984, the UHJ wrote "The spiritual and social implications involved in the use of surrogate mothers to provide for the gestation of the embryo...are too far-reaching for such a procedure to be permissible to Bahá'ís." (was #42)

155. October 25. On this date in 2002, the Gainesville Sun quoted Suheil Badi Bushrui, Baha'i Chair at the U of M, as saying "Gradually the United Nations will become an international state....And the United States can't become the real leader of the world without the U.N. It is a match made in heaven." (was #41)

156. October 25. On this date in 1949, Shoghi Effendi referred to homosexuality as a "shameful sexual aberration" that "We must try and help the soul to overcome." (was #40)

157. October 26, 1925, Shoghi Effendi wrote "to the esteemed editor of the La Nova Tago, the International Bahá'í Esperanto Gazette" his "great desire to promote in such parts of the Bahá'í world...international language which is of such an obvious and practical utility to our steadily advancing Cause." (was #39)

158. October 26. On this date in 1932, Shoghi Effendi wrote "The activities, hopes and ideals of the Bahá'í Youth in America, as well as in all other parts of the world are close and dear to my heart. Upon them rests the supreme and challenging responsibility to promote the interests of the Cause..." (was #38)

159. Baha'i History - October 26. On this date in 1912, the Sacramento California Union newspaper had an article introducing "'Abdu'l-Bahá Abbas, the Persian prophet and world leader of the Bahá'í movement...which already has 12,000,000 followers in the world." (was #37)

160. October 26. On this date in 1932, Shoghi Effendi wrote Siyyid Mustafá Rúmí expressing his happiness "regarding the translation of Dr. Esslemont's book into Burmese." (was #36)

161. October 26. On this date in 2000, Jeffery Huffines wrote a column on Bahá'í elections. He was serving as chairman of the LSA of Teaneck, UN representative for the NSA of the US, and Chair of the NGO/DPI Executive Committee (the official liaison between NGOs and the UN Dept. of Public Information). (was #35)

162. Baha'i History - October 26. On this date in 2013, Ahang Rabbani died. A prolific Bahá'í translator and historian who served as director of statistics at the Bahá'í World Centre from 1981 to 1988. His translation are said to whitewash, censor,and obfuscate problematic matters in Bahá'í scripture. (was #34)

163. Baha'i History - October 27. On this date in 1948, Shoghi Effendi cabled British Bahá'ís about the pending arrival of Yúnis Afrukhtih for medical treatment. Abdu'l-Bahá's interpreter from 1900 to 1909, he authored "Memories of Nine Years in Akka," which covers the early history of Covenant-breaking (was #33)

164. October 27. On this date in 2010, the Universal House of Justice addressed a letter to an American Bahá'í "With respect to your question concerning the position Bahá'ís are to take regarding homosexuality and civil rights." (was #32)

165. October 27. On this date in 1951, the first Bahá'í marriage in Italy occurred when Alessandro Bausani married Elsa Scola Bausani on October 27, 1951. Alessandro Bausaniwas a noted Italian Orientalist who converted to the Bahá'í Faith on April 8, 1950. (was #31)

166. October 27. On this date in 1986, the UHJ wrote that "it is an incontrovertible fact that all Manifestations of God known to us have been men. Moreover, it is a clear provision in Bahá'í administration that the Guardians were to be men and that membership on the Universal House of Justice ...." (was #30)

167. October 27. On this date in 1941, Farzam Arbab, a UHJ member from 1993 to 2013, was born in Tehran, Iran. Farzam Arbab was the brother-in-law of Gustavo Correa, who was a UHJ member from 2008 to 2018. Several of the Arbabs and Correas lead various Bahá'í-affiliated NGOs and organizations. (was #29)

168. October 27. On this date in 1997, the UHJ wrote "...when Bahá'ís are teaching in an online "chat room" and Covenant-breakers intrude upon the discussion... refrain from knowingly engaging the Covenant-breakers in discussions and, in any case, should avoid being drawn into contentious ...." (was #28)

169. Baha'i History - October 27. On this date in 1924, Firuz Kazemzadeh was born in Moscow, USSR, to a Russian mother and Iranian father employed at the Iranian embassy in Moscow. He would serve on the NSA of the US from 1963 to 2000 and become professor emeritus of history at Yale University. (was #27)

170. Baha'i History - October 27. On this date 1981, the UHJ wrote Helen Hornby regarding surrogate mothers and artificial insemination, noting "Artificial insemination is, therefore, permissible to a Bahá'í wife provided her husband is the donor." (was #26)

171. October 27. On this date in 2015, the UHJ sent a letter announcing the appointment of members of the Continental Boards of Counsellors, noting "The series of Plans that have been launched since 1996 have focused the Bahá'í world on a single aim—advancing the process of entry by troops." (was #25)

172. Baha'i History - October 27. On this date in 2009, John Paul Vader, a member of the NSA of Switzerland, gave a talk titled "Some Aspects of the History of the Bahá'í Faith in Switzerland" at the The Ezri Center for Iran & Persian Gulf Studies at the University of Haifa. (was #24)

173. October 28. On this date in 1904, Ali-Kuli Khan married Boston socialite Florence Breed, consummating the first marriage between an Iranian and a Western Bahá'í. (was #23)

174. October 28. On this date in 2000, the "Los Angeles Times" featured an article titled "Iranian Bahais, Fleeing Religious Persecution, Find a Refuge in Turkey." (was #22)

175. October 28. On this date in 1949, Shoghi Effendi wrote, "Nine is the highest digit, hence symbolizes comprehensiveness, culmination... 9 has the exact numerical value of 'Baha' (in the numerology connected with the Arabic alphabet) and Baha is the name of the Revealer of our Faith, Bahá'u'lláh." (was #21)

176. Baha'i History - October 28. On this date in 1949, Shoghi Effendi wrote "We Bahá'ís do not believe in Genesis literally. We know this world was not created in seven days, or six, or eight, but evolved gradually over a period of millions of years, as science has proved." (was #20)

177. Baha'i History - October 28. On this date in 1949, Shoghi Effendi wrote "The statement in 'Seven Days of Creation' certainly cannot be considered authoritative or correct. The Ark and the Flood we believe are symbolical." (was #19)

178. Baha'i History - October 28. On this date in 1927, Shoghi Effendi wrote "the principles upon which the Bahá'í economic system would be based. A system that prevents among others the gradual control of wealth in the hands of a few and the resulting state of both extremes, wealth and poverty." (was #18)

179. Baha'i History - October 28. On this date 1997, an individual wrote a letter inquiring about the recitation of obligatory prayers" to the NSA of the US, who forwarded it to the UHJ. "It in turn referred your query to the Research Department for further study." (was #17)

180. October 28. On this date in 1991, the Universal House of Justice addressed a letter to an individual believer, an academic, regarding the "requirement that materials about the Faith authored by Bahá'ís must be reviewed by Bahá'í institutions before publication." (was #16)

181. October 29. On this date in 1926, Shoghi Effendi wrote about "Her Majesty, Queen Marie of Roumania...Her Majesty's striking tribute paid to..." While Bahá'í sources claim Queen Marie was the first monarch to convert to the faith, her daughter Ileana denied any such conversion had taken place. (was #15)

182. October 29. On this date in 1938, Shoghi Effendi wrote "The Administrative Order of the Cause, though first established in America, copied as a model by other national Bahá'í communities, is not an American production, but is a universal system based on the teachings of Bahá'u'lláh." (was #14)

183. October 29. On this date in 1974, the UHJ wrote that "Covenant-breaking is a spiritual poison ... Personal relations with Covenant-breakers, however, such as personal contact or entering into correspondence with one is strictly forbidden." (was #13)

184. October 29. On this date in 1875, Princess Marie Alexandra Victoria, the future Queen Marie of Romania, was born in Edinburgh, Scotland. While Bahá'í sources claim Queen Marie was the first monarch to convert to the faith, her daughter Ileana denied any such conversion had taken place. (was #12)

185. October 29. On this date in 1986, the UHJ wrote a letter "to the meeting of the Senior Officers of the United Nations Office and the Office of Public Information." (was #11)

186. October 30. On this date in 1918, at the end of World War I, the Ottoman Empire signed the Armistice of Mudros ending hostilities. In "The Unfolding of World Civilization," Shoghi Effendi refers to the "dismemberment decreed by the Treaty of Versailles" to which the Ottomans were never a party. (was #10)

187. October 30. On this date in 2009, an article titled "Baha'i Community Mourns Passing of Former Leader" appeared in Haaretz featuring the death of Bahá'í International Community deputy secretary-general Murray Smith. (was #9)

188. October 30. On this date in 1991, the UHJ forwarded to select NSAs the "copy of a letter...to a believer who is an academic and who requested that consideration be given to changing the Bahá'í administrative policy requiring prepublication review of manuscripts authored by Bahá'ís." (was #8)

189. October 30. On this date in 1951, Rúhíyyih Khánum wrote the NSA of Canada "The departure of Mr. Bond for the Arctic ...the sailing of Mr. Bischoff for Greenland, mark the opening stage of the campaign to carry the Faith to the Eskimos, a plan set forth by 'Abdu'l-Bahá and very dear to His heart." (was #7)

190. Baha'i History - October 30. On this date in 1868, the founding group of German Templers arrived in Haifa, two months after Bahá'u'lláh's arrival. In 1946, the Haganah assassinated the community's leader Gotthilf Wagner and four more members in order to drive the group from Palestine. (was #6)

191. Baha'i History - October 30. On this date in 1898, Díyá'u'lláh, the second son of Bahá'u'lláh through his second wife Fatimih, died. Initially buried next to his father, Díyá'u'lláh's remains were disinterred in 1965 in a process the UHJ described as a "purification... from past contamination." (was #5)

192. October 31. On this date in 1936, Shoghi Effendi wrote "It is in intellectual circles such as this that the believers should endeavour to teach ... irrespective of any tangible results which it may procure, can alone ensure the ultimate success of our teaching efforts." (was #4)

193. October 31. On this date in 1982, an inquirer to the UHJ asked "why the circulation of Bahá'í News should be restricted to Bahá'ís"? The UHJ responded that "A Bahá'í news bulletin assumes that the reader is a Bahá'í ...may give the wrong impression to those not familiar with the Bahá'í teachings." (was #3)

194. October 31. On this date in 1926, Shoghi Effendi wrote "those forces which Bahá'u'lláh's almighty arm has now released, I cannot help reflecting upon the dominant share which the American friends...rejuvenation of the Cause of God, and the decisive part it is theirs to play in its eventual victory. (was #2)

195. October 31. On this date in 1977, the UHJ wrote "the law of the Kitab-i-Aqdas that...engagement...should not exceed ninety-five days, is binding on Persian believers wherever they reside, if both parties are Persian. This law is not applicable, however, if one of the parties is a western believer." (was #1)

October 1. On this date in 1989, the Universal House of Justice wrote "Essentially, the Huqúqu’lláh should be paid by a believer during the course of his life whenever his surplus property reaches the assessable level."

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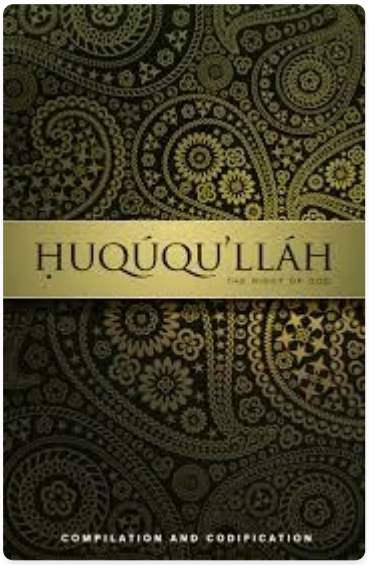
> *Essentially, the Huqúqu’lláh should be paid by a believer during the course of his life whenever his surplus property reaches the assessable level. A certain leeway is provided in the law, inasmuch as reference is made to the annual expenses which should be deducted before the liability to Huqúqu’lláh is calculated. Ideally, when a Bahá’í dies, the only payment to Huqúqu’lláh which should need to be provided for in his Will is such additional liability as may be found to exist when his affairs are reckoned up as at the date of his death.*

> *The House of Justice hopes that as the believers acquaint themselves with the law of Huqúqu'lláh and start to pay it, they will also learn not only how to calculate it during the course of their lives but will thereby be enabled to understand how to provide for the payment of the balance remaining at their deaths.*
>
> *(1 October 1989, written on behalf of the Universal House of Justice to a Board of Trustees of Huqúqu'lláh)*



Comments

October 1. On this date in 1969, a letter of the Universal House of Justice to all National Spiritual Assemblies stated that Spiritual Assemblies' "plans should be well known to the Counsellors and Auxiliary Board members."

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> *145. Plans of the Assemblies Should Be Known to Counsellors and Auxiliary Board Members*
>
> *"It is the Spiritual Assemblies who plan and direct the work, but these plans should be well known to the Counsellors and Auxiliary Board members, because one of the ways in which they can assist the Assemblies is by urging the believers continually to support the plans of the Assemblies. If a National Spiritual Assembly has adopted one goal as preeminent in a year, the Auxiliary Board members should bear this in mind in all their contacts with the believers and should direct their attention to the plans of the National Assembly, and stimulate them to*

> *enthusiastically support them."*
>
> *(From a letter of the Universal House of Justice to all National Spiritual Assemblies, October 1, 1969: Messages from The Universal House of Justice, 1968-1973, pp. 32-33)*

In 1951, Shoghi Effendi, as Guardian, appointed members to the International Bahá'í Council, naming Mason Remey as the Council's President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor Guardian, as confirmed by a "Unanimous Proclamation of the 27 Hands of the Cause of God", the Hands of the Cause of God elected from among their own nine individuals who would serve as Custodians to help lead the transition of the International Bahá'í Council, into the Universal House of Justice.

In 1961 the International Bahá'í Council was changed to an elected body, with members of all National Spiritual Assemblies voting.

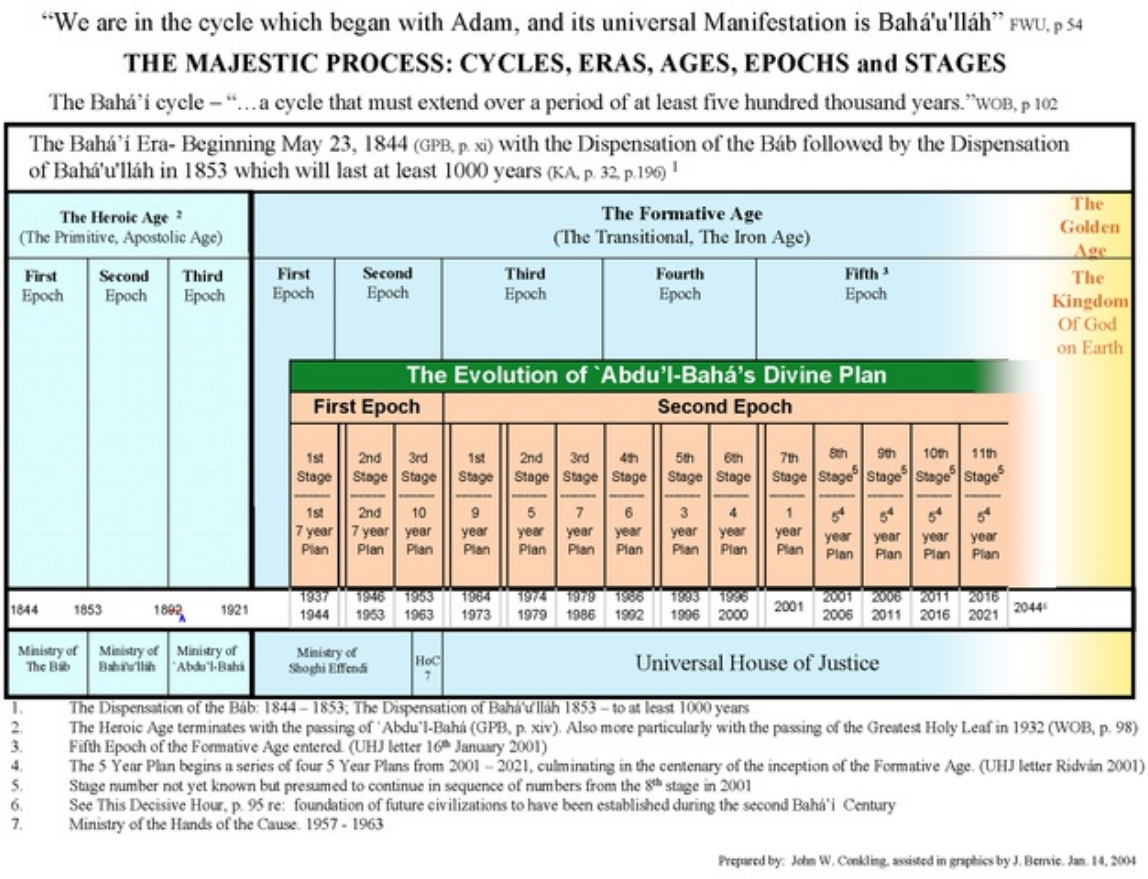
In 1963, the first Universal House of Justice was elected, and its members are elected every five years by members of each Bahá'í National Spiritual Assembly in the world. In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. New members are currently generally elected from the appointed institutions of the Bahá'í administration, particularly the International Teaching Centre. In fact, all of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In council democracies, these career bureaucrats were known as the nomenklatura.

With the eventual passing of the individual Hands of the Cause of God appointed by Shoghi Effendi and without a Guardian to appoint additional Hands, the Universal House of Justice saw the need for developing an institution for the purpose of performing the Hands' function of protection and propagation of the Faith.

In 1968 the Continental Board of Counselors was formed. The Counselors appoint Auxiliaries collectively referred to as Auxiliary Boards in smaller regional areas, who in turn appoint their own Assistants to work in localities.

Auxiliary Board Members for Protection are charged with watching over the security of the Bahá'í Faith, and Auxiliary Board Members for Propagation are responsible for working with the grassroots on the global Plans established by the Universal House of Justice. Originally, members of the Auxiliary Boards were appointed by and served under the Hands of the Cause of God who directed their efforts worldwide. The first members of the Auxiliary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the Institution of the Counselors was formed. Also in 1973, the International Teaching Centre was first formed by the Universal House of Justice, and originally consisted of the 17 Hands of the Cause still living at that time, plus three Counsellor members. The number of Counsellor members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The Counsellor members of the International Teaching Centre are appointed by the Universal House of Justiceto five-year terms that begin shortly after the International Convention and election of the Universal House of Justice.


"We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh" FWU, p 54
THE MAJESTIC PROCESS: CYCLES, ERAS, AGES, EPOCHS and STAGES
The Bahá'í cycle – "…a cycle that must extend over a period of at least five hundred thousand years." WOB, p 102
The Bahá'í Era- Beginning May 23, 1844 (GPB, p. xi) with the Dispensation of the Báb followed by the Dispensation of Bahá'u'lláh in 1853 which will last at least 1000 years (KA, p. 32, p.196) 1
The Heroic Age 2 (The Primitive, Apostolic Age)
First Epoch
Second Epoch
Third Epoch
The Formative Age (The Transitional, The Iron Age)
First Epoch
Second Epoch
Third Epoch
Fourth Epoch
Fifth 3 Epoch
The Golden Age
The Kingdom Of God on Earth
The Evolution of `Abdu'l-Bahá's Divine Plan
First Epoch
Second Epoch
1st Stage 1st 7 year Plan
2nd Stage 2nd 7 year Plan
3rd Stage 10 year Plan
1st Stage 9 year Plan
2nd Stage 5 year Plan
3rd Stage 7 year Plan
4th Stage 6 year Plan
5th Stage 3 year Plan
6th Stage 4 year Plan
7th Stage 1 year Plan
8th Stage 5 5 year Plan
9th Stage 5 5 year Plan
10th Stage 5 5 year Plan
11th Stage 5 5 year Plan
1844 1853 1892 A 1921
1937 1944
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1986 1992
1993 1996
1996 2000
2001
2001 2006
2006 2011
2011 2016
2016 2021
2044 6
Ministry of The Báb
Ministry of Bahá'u'lláh
Ministry of 'Abdu'l-Bahá
Ministry of Shoghi Effendi
HoC 7
Universal House of Justice
1. The Dispensation of the Báb: 1844 – 1853; The Dispensation of Bahá'u'lláh 1853 – to at least 1000 years
2. The Heroic Age terminates with the passing of 'Abdu'l-Bahá (GPB, p. xiv). Also more particularly with the passing of the Greatest Holy Leaf in 1932 (WOB, p. 98)
3. Fifth Epoch of the Formative Age entered. (UHJ letter 16th January 2001)
4. The 5 Year Plan begins a series of four 5 Year Plans from 2001 – 2021, culminating in the centenary of the inception of the Formative Age. (UHJ letter Ridván 2001)
5. Stage number not yet known but presumed to continue in sequence of numbers from the 8th stage in 2001
6. See This Decisive Hour, p. 95 re: foundation of future civilizations to have been established during the second Bahá'í Century
7. Ministry of the Hands of the Cause. 1957 - 1963
Prepared by: John W. Conkling, assisted in graphics by J. Bernie. Jan. 14, 2004

Comments

October 1. On this date in 1979, the UHJ wrote "It is the duty of Local and National Spiritual Assemblies to refer to the Auxiliary Board members for protection matters which may involve not only possible Covenant-breaking, but also problems of disunity within the community, the removal of..."

Original file: 0959.html (position #193)

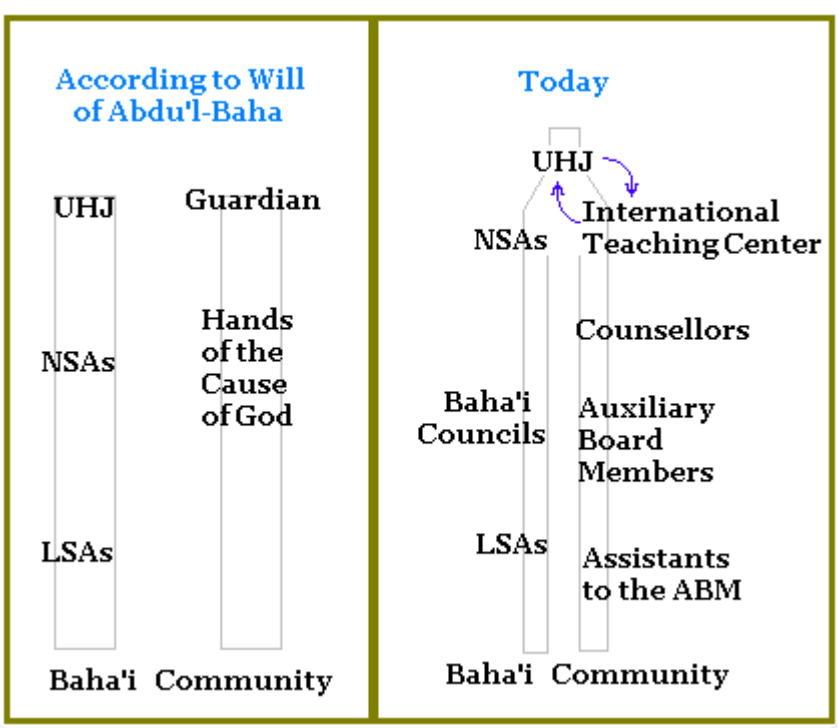
October 1. On this date in 1979, the UHJ wrote, "It is the duty of Local and National Spiritual Assemblies to refer to the Auxiliary Board members for protection matters which may involve not only possible Covenant-breaking, but also problems of disunity within the community, the removal of voting rights or any other matters in which you feel the guidance and advice of the Protection Boards may be helpful to the institutions of the Faith. The Auxiliary Board members of course keep the Continental Board of Counsellors informed and the Counsellors then take whatever steps they feel are called for."

1132. National Spiritual Assemblies Should Refer to Protection Board Member for Protection Matters

"It is the duty of Local and National Spiritual Assemblies to refer to the Auxiliary Board members for protection matters which may involve not only possible Covenant-breaking, but also problems of disunity within the community, the removal of voting rights or any other matters in which you feel the guidance and advice of the Protection Boards may be helpful to the institutions of the Faith. The Auxiliary Board members of course keep the Continental Board of Counsellors informed and the Counsellors then take whatever steps they feel are called for.

"You are free at any time to refer to the Continental Board of Counsellors and the Auxiliary Board members for protection any matters about which you are not clear involving the security of the Faith in your area and you will always find them willing to assist you in dealing with such problems."

(From a letter written on behalf of the Universal House of Justice to the National Spiritual Assembly of Venezuela, October 1, 1979)



Comments

October 1. On this date in 1969, the UHJ wrote the Continental Board of Counsellors and NSAs that "Reports and recommendations for action, however, are quite different. Auxiliary Board members should send theirs to the Counsellors and not to the National Assemblies or national committees directly."

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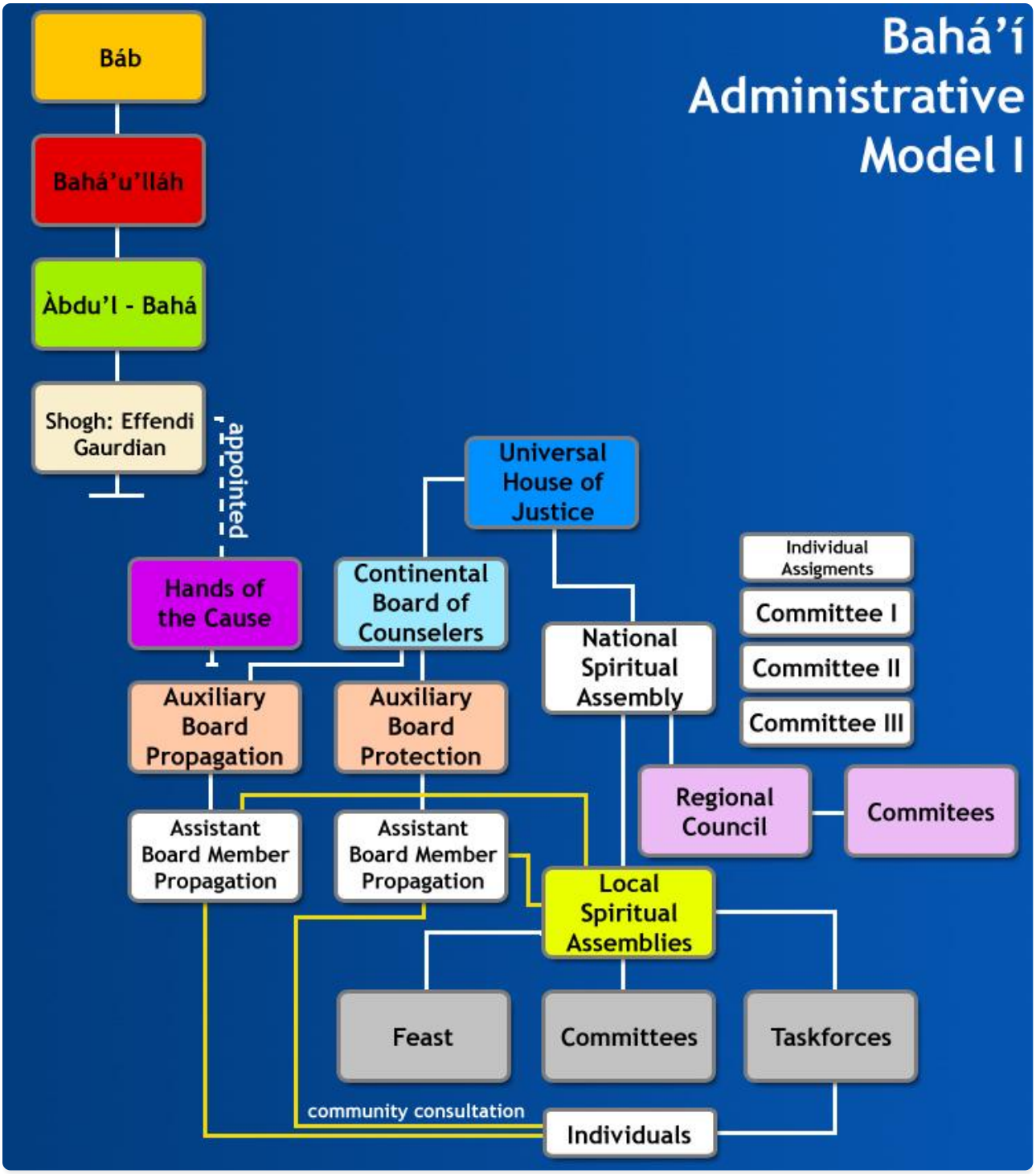
1131. Board Member Reports and Recommendations Are Sent to Counsellors, Not to National Assembly or Committees

*"**Reports and recommendations for action, however, are quite different. Auxiliary Board members should send theirs to the Counsellors and not to the National Assemblies or national committees directly.** It is possible that the Counsellors may reject or modify the recommendation; or, if they accept it and pass it on to the National Spiritual Assembly, the National Assembly may decide to refuse it. For an Auxiliary Board Member to make recommendations directly to a national committee would lose the benefit of the knowledge and experience in a wider field than that of which the Auxiliary Board member is aware, and would short-circuit and undermine the authority of both the Counsellors and the National Assembly.*

"Similarly, although an Auxiliary Board member can and should receive information from the National Assemblies and national committees, his primary source of information about the community should be his own direct contacts with Local Spiritual Assemblies, groups and individual believers. In this way the Counsellors as well as the National Spiritual Assemblies have the benefit of two independent sources of information about the community: through the Auxiliary Board members on the one hand, and through the national committees on the other."

(From a letter of the Universal House of Justice to the Continental Boards of Counsellors and National Spiritual Assemblies, October 1, 1969)


Bahá'í Administrative Model I
Báb
Bahá'u'lláh
Àbdu'l - Bahá
Shogh: Effendi Gaurdian
appointed
Universal House of Justice
Hands of the Cause
Continental Board of Counselers
National Spiritual Assembly
Individual Assigments
Committee I
Committee II
Committee III
Auxiliary Board Propagation
Auxiliary Board Protection
Regional Council
Commitees
Assistant Board Member Propagation
Assistant Board Member Propagation
Local Spiritual Assemblies
Feast
Committees
Taskforces
community consultation
Individuals

Comments

Baha'i History - October 1. On this date in 1852, George Jacob Augur was born. An early American Bahá'í who converted in Hawaii, he was the first Bahá'í to pioneer to Japan and was named a Disciple of ‘Abdu’l-Bahá by Shoghi Effendi.

Original file: 0957.html (position #191)

October 1. On this date in 1852, George Jacob Augur was born. An early American Bahá'í who converted in Hawaii, he was the first Bahá'í to pioneer to Japan and was named a Disciple of ‘Abdu’l-Bahá by Shoghi Effendi.

George Jacob Augur was born on October 1, 1853, to Abraham Augur, a farmer, and Ellen Morris in West Haven Connecticut. He attended Hopkins Grammar School, then Yale Preparatory School, and then studied at Yale University Medical College from 1876 to 1879. After graduating he worked at New Haven State Hospital until 1882, when he moved to Oakland, California where he worked as an allopathic physician until 1895 when he began practicing homeopathy, alienating him from the medical community.

He married Ruth Barstow Dyer in 1892 and they had a son, Morris Curtis, who was born March 1, 1894. In 1898 the family relocated to Honolulu, Hawaii, where George opened a

practice. Ruth's sister who also lived in Honolulu became a Bahá'í in 1905, and George and Ruth also declared between 1907 and 1909 and began holding weekly meetings to teach the Faith in their home. George began correspondence with 'Abdu'l-Bahá after declaring and received six letters from him receiving the first in 1909. George became Treasurer of the Honolulu Bahá'í community in 1911.

In 1913 George wrote that he wished to go to Japan to 'Abdu'l-Bahá having spent time there on a holiday with Ruth in 1906. He received the following Tablet in reply:

> *"O thou dear son! From thy letter the fragrance of the rose garden of significances was inhaled, that praise be to God, thou art assisted by the Divine confirmations, hast found the way to the Kingdom of God and thy heart and soul are quickened. Arise thou to perform the blessed intention thou art holding and travel thou to Japan and lay there the foundation of the Cause of God, that is, summon the people to the Kingdom of God. Japan has great capacity, but there needs be a teacher who will speak by the confirmations of the Holy Spirit. I hope thou wilt become assisted in this."*

He lived in Japan from June 1914 to April 1915, and returned in early 1916 with his wife and lived in Zushi until 1917. They returned to Japan a final time in 1918 and stayed there until returning to Honolulu in 1919. The Augurs continued to host meetings in their home in Honolulu from 1919 to 1927 when they moved to a beach apartment in Waikiki.

Augur died due to a stroke on September 13, 1927, and was buried in Oahu Cemetery in Honolulu. Shoghi Effendi conveyed the following message after his death:

> *"He was deeply grieved to hear of the death of Dr. Augur. He prays that in seeking eternal rest, his soul may soar to heavenly kingdoms and attain an everlasting bounty. Surely he is now where he would much love to be. Please convey to his family Shoghi Effendi's deepest sympathy and regret."*

Here is an article about George Jacob Augur from The Bahá'í Encyclopedia Project.

Comments

October 2. On this date in 1975, the UHJ wrote the NSA of Panama about books by W Miller and H Zimmer. Miller translated the Kitáb-i-Aqdas, which was published by the Royal Asiatic Society in 1961, three decades before the Bahá'í Administration's officially-sanctioned translation in 1992.

Original file: 0956.html (position #190)

Hermann Zimmer was an early pioneer of the Bahá'í Faith in Germany who, like Ruth White and other Free Bahá'ís, believed that the Will and Testament of 'Abdu'l-Bahá was a forgery, based on hand writing analysis by the criminologist C. Ainsworth Mitchell as well as the belief that the nascent Bahá'í administration being formed under the auspices of Shoghi Effendi was against the teachings of 'Abdu'l-Bahá. The Universal House of Justice advised "that the friends should be advised to ignore these books and any similar ones which might be written by enemies of the Faith."

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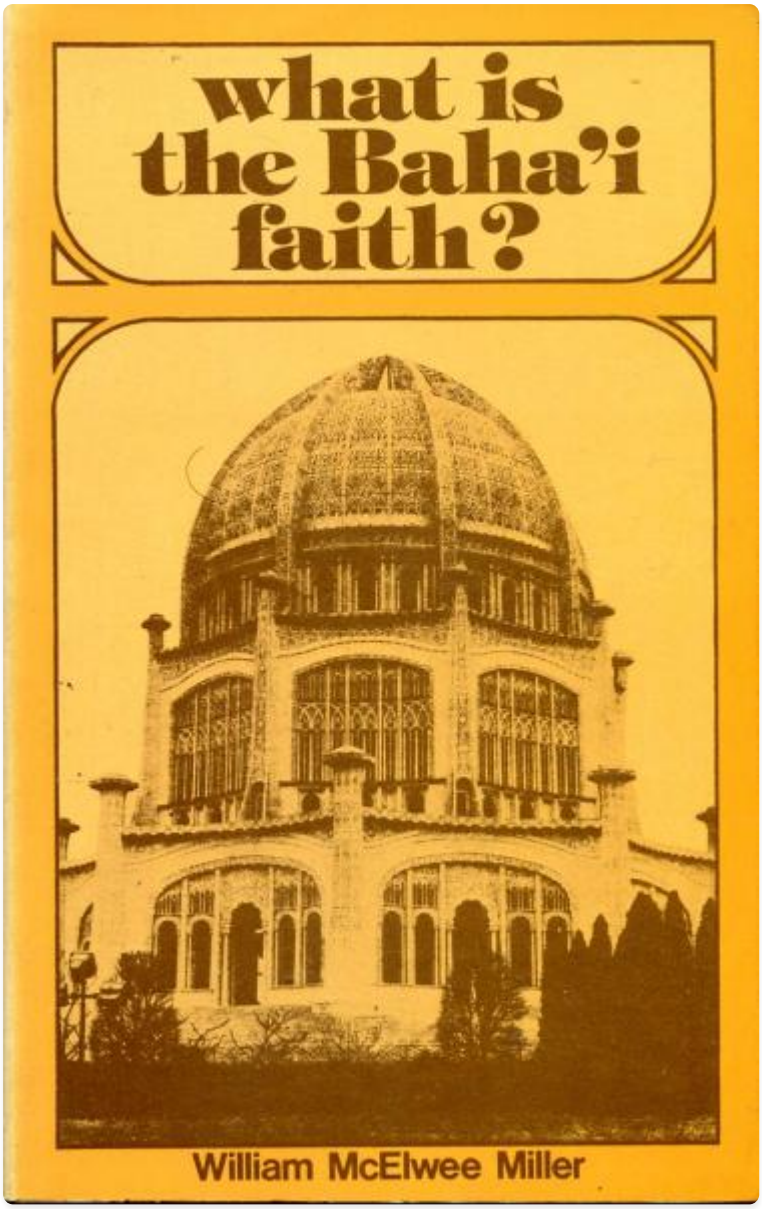

Comments

October 2. On this date in 1957, one month before his death, Shoghi Effendi appointed the last contingent of Hands of the Cause of God.

Original file: 0955.html (position #189)

October 2. On this date in 1957, one month before his death, Shoghi Effendi appointed the last contingent of Hands of the Cause of God (Hasan Muvaqqar Balyúzí, Abu'l-Qásim Faizi, John Graham Ferraby, Harold Collis Featherstone, Rahmatu'lláh Muhájir, Enoch Olinga, John Aldham Robarts, and William Sears).

Comments

October 2. On this date in 1951, Shoghi Effendi urged Bahá'í Youth "to make up your minds to do great, great deeds for the Faith; the condition of the world is steadily growing worse, and your generation must provide the saints, heroes, martyrs and administrators of future years."

Original file: 0954.html (position #188)

October 2. On this date in 1951, a letter written on behalf of Shoghi Effendi addressed to Bahá'í Youth urged them "to make up your minds to do great, great deeds for the Faith; the condition of the world is steadily growing worse, and your generation must provide the saints, heroes, martyrs and administrators of future years."

> *2128. Saints, Heroes, Martyrs and Administrators*
>
> *"He urges you to make up your minds to do great, great deeds for the Faith; the condition of the world is steadily growing worse, and your generation must*

> *provide the saints, heroes, martyrs and administrators of future years. With dedication and will power you can rise to great heights."*
>
> *(From a letter written on behalf of Shoghi Effendi, October 2, 1951: Bahá'í Youth, p. 6)*

Comments

October 2. On this date in 1950, Shoghi Effendi wrote those attending a German and Austrian Bahá'í Youth Summer School "that only the remedy of the "Divine Physician" can solve the problems facing humanity and we work day and night to give the message of Bahá'u'lláh to the masses...."

Original file: 0953.html (position #187)

October 2. On this date in 1950, Shoghi Effendi wrote those attending a German and Austrian Bahá'í Youth Summer School "that only the remedy of the "Divine Physician" can solve the problems facing humanity and we work day and night to give the message of Bahá'u'lláh to the masses...."

> *2 October 1950 To those present at Youth Summer School, August 3, 1950, c/o*

National Bahá'í Youth Committee of the Bahá'ís of Germany and Austria Dear Bahá'í Friends:

The letter dated August 3, and signed by those attending the Youth Summer-School, was received by our beloved Guardian, as well as the photo of Burg Breuberg, and he was delighted to see so many youth had attended from Germany and different countries.

He urges you all to concentrate on teaching the Faith to the young people, who must be surely bewildered by the state of the present day world, and who are so in need of guidance and supranational goal towards which they can strive with heart and soul.

We know that only the remedy of the "Divine Physician" can solve the problems facing humanity and we work day and night to give the message of Bahá'u'lláh to the masses....

In the Guardian's own handwriting:

Dear and valued co-workers:

I was deeply touched by your welcome message, and I wish to express my deepfelt appreciation of the sentiments you have expressed. I greatly value your labours, and I feel confident that the Beloved, whose Cause you serve so devotedly, will guide and sustain you in your high endeavours. Persevere and rest assured that the work you are achieving will bear rich fruit in the days to come.

Your true and grateful brother,

Shoghi

Comments

October 2. On this date in 1994, the Universal House of Justice clarified some meanings of the term "huruf" ("letters") in Bahá'í texts, including Letters of the Bayan, Letters of the Living, and Letters of the Quranic Dispensation.

Original file: 0952.html (position #186)

October 2. On this date in 1994, the Universal House of Justice clarified some meanings of the term *huruf* ("letters") in Bahá'í texts, including Letters of the Bayan, Letters of the Living, and Letters of the Quranic Dispensation.

Letters of the Quranic Dispensation and Letters of the Living (huruf) by / on behalf of Universal House of Justice published in Lights of Irfan, 4, page 165 Wilmette, IL: Irfan Colloquia, 2003 first written or published 1994-10-02 M E M O R A N D U M To: The Universal House of Justice Date: 2 October 1994 From: Research Department

Letters of the Quranic Dispensation

In an electronic mail message dated 30 August 1994, Mr. . . . requested information on a quotation from Bahá'u'lláh, cited by the Guardian in God Passes By: . . . the Letters of the

Bayán, whose station is ten thousand times more glorious than that of the letters of the Qur'ánic Dispensation. . .1 Mr. . . . wishes to know if the "Letters of the Bayán" are the same as the Letters of the Living. Also, he asks the identity of the "Letters of the Qur'ánic Dispensation". These questions were referred to the Research Department, and we offer the following response.

The word "Letters" (hurúf), used in the quotation above, has a definite background in the Writings of the Báb. The Báb used the term hurúf in a number of ways that are similar but not identical in meaning. For instance, He used hurúf to indicate all followers of a religion. As an example, in the Persian Bayán, Váhid 2, chapter 4, we find "Hurúf-i-Alif" as a reference to the generality of the followers of Jesus Christ. In the same chapter, the term "Hurúf-i-Qur'án" is a reference to Muslims in general.

The term hurúf is also used in the Persian Bayán (Váhid 4, chapter 6) to describe the earliest believers of the Prophet Muhammad, i.e., those followers through whom other people accepted Islám. In the same manner, the Báb identified his own earliest believers as the "Hurúf-i-Hayy" or Letters of the Living.

In addition, hurúf is found in the Persian Bayán as an appellation of the Shí'ih Imáms. In Váhid 2, chapter 17, for example, Imám Husayn is referred to as the "Harf-i-Khámis" or the "Fifth Letter" (Harf is the singular form of Hurúf).

The Research Department has not, to date, found any authoritative interpretation of the quoted passage from God Passes By and therefore Mr. . . . is free to decide for himself in which context the term should be understood.

Note: 1) God Passes By (Wilmette: Bahá'í Publishing Trust, 1987), p. 98.

Comments

Baha'i History - October 2. On this date in 1912, Mahmúd's Diary records "Among some of the prominent people visiting `Abdu'l-Bahá was the president of Stanford University at Palo Alto. He was so attracted to the teachings that he begged the Master to come to his university and speak."

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Comments

Baha'i History - October 2. On this date in 2005, the Bahá'í International Community published a statement on the 60th anniversary of the United Nations titled "The Search for Values in an Age of Transition".

Original file: 0950.html (position #184)

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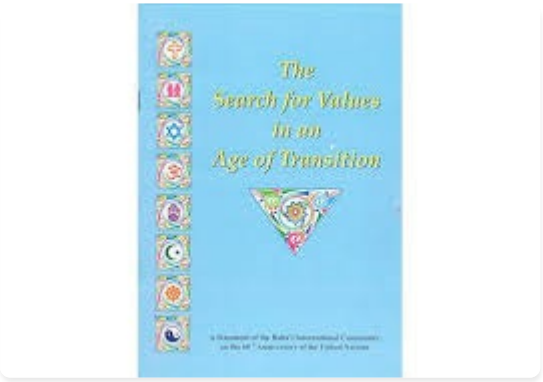

Comments

October 2. On this date in 2018, the Universal House of Justice wrote to "all who celebrate the Glory of God" regarding celebrating the bicentenary of the birth of Bahá'u'lláh.

Original file: 0949.html (position #183)

October 2. On this date in 2018, the Universal House of Justice wrote to "all who celebrate the Glory of God" regarding celebrating the bicentenary of the birth of Bahá'u'lláh.

To all who celebrate the Glory of God

Dearly loved Friends,

This salutary truth we maintain: that the peoples of the earth have always been remembered by their God. In every era of history, that unknowable Reality has opened the gates of grace to the world by sending an Emissary charged with providing the moral and spiritual stimulus that human beings need to cooperate and advance. Many of the names of these great Lights to humankind are lost. But some shine out from the annals of the past as having revolutionized thought, unlocked stores of knowledge, and inspired the rise of civilizations, and Their names continue to be honoured and praised. Each of these spiritual and social visionaries, stainless mirrors of virtue, set out teachings and truths that answered the urgent needs of the age. As the world now faces its most pressing challenges yet, we acclaim Bahá’u’lláh, born two hundred years ago, as such a Figure—indeed, as the One Whose teachings will usher in that long-promised time when all humanity will live side by side in peace and unity.

From His early youth, Bahá'u'lláh was regarded by those who knew Him as bearing the imprint of destiny. Blessed with saintly character and uncommon wisdom, He seemed to be touched by heaven's kindly light. Yet He was made to endure forty years of suffering, including successive exiles and incarcerations at the decree of two despotic monarchs, campaigns to vilify His name and condemn His followers, violence upon His Person, shameful attempts on His life—all of which, out of a boundless love for humanity, He bore willingly, with radiance and forbearance, and with compassion for His tormentors. Even the expropriation of all His worldly possessions left Him unperturbed. An observer might wonder why One Whose love for others was so complete should have been made the target of such hostility, given that He had otherwise been the object of universal praise and admiration, famed for His benevolence and high-mindedness, and had disavowed any claim to political power. To anyone who is familiar with the pattern of history, the reason for His ordeals is, of course, unmistakable. The appearance of a prophetic Figure in the world has invariably given rise to ferocious opposition from wielders of power. But the light of truth will not be put out. And so, in the lives of these transcendent Beings one finds sacrifice, heroism and, come what may, deeds that exemplify Their words. The same is evident in each phase of the life of Bahá'u'lláh. In spite of every hardship, He was never silenced, and His words retained their compelling potency—words spoken with the voice of insight, diagnosing the world's ills and prescribing the remedy; words carrying the weight of justice, warning kings and rulers about forces that would ultimately sweep them from their thrones; words that leave one's soul uplifted, awed and transformed, determined to free itself from the thorns and brambles of self-interest; and words that are clear, arresting, and emphatic: "This thing is not from Me, but from God." Might one not ask, in considering such a life: if this be not from God, what can be pointed to that is?

The perfect Educators Who, throughout history, brought light to the world, left behind a legacy of sacred words. Within the words that flowed like a river from the pen of Bahá'u'lláh are gifts of enormous range and sublime character. Not infrequently, one who encounters His Revelation responds first to prayers of surpassing beauty that satisfy the soul's longing to befittingly worship its Maker. Deeper in the ocean of His words are discovered the laws and moral imperatives to liberate the human spirit from the tyranny of worldly instincts unworthy of its true calling. Here, too, are found enduring ideals in whose light parents may raise children not simply in their own likeness, but with aspirations more exalted. There are also explanations that reveal the hand of God at work in the history of humankind's winding journey through the stages of tribe and nation towards higher forms of unity. The diverse religions of the world are shown to be expressions of a single underlying truth, related to one another by a common origin, and also by a common

purpose: to transform humanity's inner life and outer conditions. Bahá'u'lláh's teachings testify to the nobility of the human spirit. The society He envisions is one worthy of that nobility and founded on principles that guard and reinforce it. The oneness of the human family He places at the core of collective life; the equality of women and men He unequivocally asserts. He reconciles the seemingly counteracting forces of our own age—science and religion, unity and diversity, freedom and order, individual rights and social responsibilities. And among His greatest gifts is justice, manifested in institutions whose concern is for the progress and development of all peoples. In His own words, He has "blotted out from the pages of God's holy Book whatsoever hath been the cause of strife, of malice and mischief amongst the children of men" and, concurrently, "laid down the essential prerequisites of concord, of understanding, of complete and enduring unity". Might one not ask, what would be a befitting response to such gifts?

"It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean," Bahá'u'lláh states. The spiritual teachings brought by successive Messengers through the ages found expression in religious systems that, over time, have become fused with aspects of culture and weighed down with man-made dogmas. But look past these and it becomes clear that the original teachings are the source of the universal values through which diverse peoples have found common cause and which have moulded humanity's moral consciousness. In contemporary society, the reputation of religion has suffered a great deal, and understandably so. If, in the name of religion, hatred and strife are promoted, it is better to do without it. However, true religion can be known by its fruits—its capacity to inspire, to transform, to unite, to foster peace and prosperity. It is in harmony with rational thought. And it is essential to social progress. The Faith of Bahá'u'lláh cultivates within the individual and the community the discipline of acting in the light of reflection, and by this means, insights gradually accumulate about effective ways to work for the betterment of society. Attempts at social change through political intrigue, sedition, vilification of particular groups, or outright conflict are condemned by Bahá'u'lláh, for they merely perpetuate cycles of struggle while lasting solutions continue to elude. He champions instruments of a very different sort. He calls for good deeds, kind words, and upright conduct; He enjoins service to others and collaborative action. And to the task of constructing a world civilization founded on the divine teachings, He summons every member of the human race. Might one not ask, in contemplating the breadth of His vision, upon what foundation shall humanity realistically build hope for the future, if not this?

In every land, those who have been attracted to the message of Bahá'u'lláh and are committed to His vision are systematically learning how to give effect to His teachings. Cohorts of youth are becoming ever more conscious of their spiritual identity and are

directing their energies towards the advancement of their societies. People with divergent perspectives are discovering how to replace contention and the imposition of authority with consultation and the collective search for solutions. From every race, religion, nationality, and class, souls are uniting around a vision of humanity as one people and the earth as one country. Many who have long suffered are finding their voice and becoming protagonists of their own development, resourceful and resilient. From villages, neighbourhoods, towns and cities are arising institutions, communities, and individuals dedicated to labouring together for the emergence of a united and prospering world that might truly deserve to be called the kingdom of God on earth. On this two hundredth anniversary of Bahá'u'lláh's appearance, the many who are part of this enterprise are reaching out to those around them with a simple invitation: seize this opportunity to find out who He was and what He represents. Put to the test the remedy He has prescribed. His coming offers sure proof that the human race, threatened by numerous perils, has not been forgotten. When so many people of goodwill throughout the world have for so long beseeched God for an answer to the problems that beset them in their common homeland, is it so surprising that He should have answered their prayer?

[signed: The Universal House of Justice]

Comments

October 3. On this date in 1939, Shoghi Effendi posthumously appointed Martha Root as a Hand of the Cause of God. Martha Root had eight meetings with Queen Marie of Romania, which occurred from January 1926 through February 1936.

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Although Bahá'ís frequently refer to Queen Marie of Romania as "the first member of a royal family to embrace the Bahá'í Faith," Queen Marie's daughter, Princess Ileana of Romania, disputes this claim:

> *"It is perfectly true that my mother, Queen Marie, did receive Miss Martha Root several times.....She came at the moment when we were undergoing very great family and national stress. At such a moment it was natural that we were receptive to any kind of spiritual message, but it is quite incorrect to say that my*

> *mother or any of us at any time contemplated becoming a member of the Baha'i faith."*

While the Administrative Order publicly eschews involvement in partisan politics, it has no reservations about routinely using its media outlets to proudly tout unelected royal leaders who are Bahá'í.

For example, on February 19, 1968, Malietoa Tanumafili II, one of Samoa's four paramount chiefs, became a Bahá'í.

Also, On April 24, 2017, the Bahá'í World News Service published a story about Djaouga Abdoulaye, who "became a Baha'i in the 1980s when the Faith initially came to Benin." The news report states that he was enthroned High Chief in July of 2016, assuming a "position of moral and customary authority for the approximately 100,000 Fulani living in the area."

While rare and not promoted in the media outlets of the Administrative Order, there have been Bahá'ís who have been elected to office, such as Ted Livingston, who was the first Bahá'í in the United States to be the mayor of a city when he was elected Mayor of Cottonwood Falls, Kansas.

Comments

Baha'i History - October 3. On this date in 1959, Mirza Yusuf Vahid Kashfi died at the age of 94. A nephew of Siyyid Yahyá Dárábí also known as Vahíd, Mirza Yusuf was among the most eminent Bahá'ís of his age.

Original file: 0947.html (position #181)

October 3. On this date in 1959, Mirza Yusuf Vahid Kashfi died at the age of 94. A nephew of Siyyid Yahyá Dárábí also known as Vahíd, Mirza Yusuf was among the most eminent Bahá'ís of his age.

In June of 1846, Siyyid Yahyá Dárábí, later known as Vahíd, was sent by the Shah of Iran to Shiraz to investigate the Báb's claims. Vahíd stayed in Shiraz through July met with the Báb several times, eventually become a Bábi. During this stay in Shiraz, the Báb wrote his *Tafsír-i-Súrih-i-Kawthar* ("Tafsir on the Surah al-Kawthar") for Yahyá Dárábí. Considered the Báb's most important work during the Shiraz period, the *Tafsír-i-Súrih-i-Kawthar* is a commentary of over two hundred pages on the Surah al-Kawthar which, being only three verses in length, is the shortest in the Qur'an.

On May 27, 1850, Vahíd arrived in Nayríz and proclaimed the Báb's mission in a mosque, which resulted in the governor taking action against him. In the subsequent fighting, Vahíd and a group of Bábís were besieged at thenearby fort of Khájih.

On June 17, 1850, the governor of Nayríz called a truce with Vahíd , and Vahíd left the fort of Khájih to meet the governor in his siege camp. On June 21, Vahíd signed a document informing the Bábís that an agreement had been reached, and that they could leave the fort. The Bábís were killed after leaving the fort.

Vahíd was beheaded in Nayríz on June 29, 1850, and his body was dragged through the streets.

Later, in March 1853, the governor of the city was killed by Bábís, leading to a second armed conflict near the city where the Bábís once again resisted troop attacks until November 1853, when a massacre of Bábís happened.

> *C.8. Mirza Yusuf Vahid Kashfi:*
>
> *A nephew of Vahid Darabi deserves special mention as standing among the most eminent Baha'is of his age. Mirza Yusuf was born a decade and half after the martyrdom of his renowned uncle in the year 1281 A.H./1864 in Istahbanat as the youngest of the eight children (six boys and two girls) of Jahan Bagum and Haji Muhammad-Isma`il. Both his father and grandfather, Haji Muhammad-Taqi, originally of Lar, were merchants of note whose trading activities spread to the surrounding regions. Jahan Bagum was born and raised in Istahbanat and together with her husband had become a firm believer in course of Vahid's first visit.*
>
> *From early childhood signs of unusual intellect and remarkable faculty coupled with well-pleasing nature were evident in Mirza Yusuf and soon he excelled in all his early studies. Occasionally during this period he journeyed to Nayriz, visiting his sister and her family, and once traveled to Mashhad with his maternal uncle, Siyyid Mustafa.*
>
> *At the age of sixteen he was sent to Shiraz to complete his education under the supervision of one of his father's relations in Aqa Baba-Khan school and soon he mastered such branches of learning as Arabic grammar, logic, principles of speech, and wisdom. After a while he also enrolled in the Qavam School where he studied the basics of the philosophy of Mulla Sadra under the tutelage of Mirza Abbas Hakim, one of the foremost students of the celebrated Haji Mulla Hadi Sabzivari. It was there in 1298 A.H./1880 that he befriended the renowned Aqa Shaykh Ibrahim Burazjani, known as Fadil Shirazi, and was first introduced to the Faith*

and learned the details associated with his illustrious maternal uncle, though he continued to remain identified with the religion of his birth.

For his advance studies in the various branches of Islamic sciences he left Shiraz for Yazd where he remained for two years and enrolled in the Khan school. This stay afforded him the opportunity to deepen his knowledge of the Cause through associations with his cousin, Siyyid Ahmad (a son of Vahid) and a resident of the same town. Frequently he also visited Haji Mirza Muhammad-Taqi, the Vakilu'd-Dawlih, from whom he learned many details about the religion of the Bab.

Subsequently, he traveled to Isfahan, visiting his two maternal uncles, Siyyid Sina and Siyyid 'Isa, and from there to Burujird where another maternal uncle, Siyyid Rayhanu'llah, the youngest brother of Vahid Darabi, had succeeded his father and had acquired the rank of the Hujjatu'l-Islam. He stayed in that town for some six months and benefited from the classes of his uncle at whose encouragement, he traveled to Karbala and for the next two years undertook tuition under such renowned scholars as Aqa Shaykh Zaynu'l-'Abidin Mazandarani, Haji Mirza Habibu'llah Rashti and Haji Siyyid Husayn Turk. A portion of this time he was enrolled in the classes of various divines in Najaf, such as, Haji Shaykh Muhammad, Fadil Irvani and Shaykh Hadi Najm-Abadi.

Upon completion of his studies, he returned to the native town of the family in Darab, but finding its intellectual environment too stifling, he left after a week for Kirman and Yazd. In was in the former city where he met his cousin, Siyyid Muhammad, who had accompanied Vahid on the historic journey to Nayriz, and from this cousin learned much more about the Faith. Though in the course of his conversations he was unable to attain certitude, as a result of further exposure to the sacred Writings he was deeply moved.

In 1302 A.H./1884 from Yazd he proceeded to Mashhad where he stayed for about a year and a half. In order to satisfy his internal agitation, he decided after performance of each morning's obligatory prayer to recite a special prayer known as Du`a Davazdah Imam. On the fortieth morning, his biographers note, upon reciting the phrase "...the divinely hidden Personage..." all veils of earthly knowledge were lifted and immediately he stood to recite a special Tablet of Visitation revealed by Baha'u'llah in honor of his uncle, Vahid. Thereupon spiritual certitude was his.

In 1305 A.H./1887 he proceeded to Tihran and arrived at the home of his cousin,

Tuba Khanum, and through her and her brother, Siyyid Muhsin, was able to deepen his knowledge in the Faith of Baha'u'llah and began his life-long path of service. It was during this time that he became closely connected with a number of government officials and solidified his reputation as a wise and learned counsel.

Two years later, Jalalu'd-Dawlih, a son of Zillul's-Sultan, was appointed governor of the province of Yazd and decided to take Mirza Yusuf Kashfi with him. On learning that Mirza Yusuf had refused this offer, Jalali'd-Dawlih informed him that, if necessary, he would be taken to Yazd in chains. In an effort to distance himself from the crazed Prince, he immediately accepted a position in the newly established American College in Tihran, teaching Arabic and Persian courses. Ceasing the opportunity, he also began to study English language and the history of Church and was able to acquire certificate of completion some nine months later. By now he had attracted the attention of the College administers and was appointed the supervisor of the school's expansion program, including its construction activities. On a number of occasions, including the time when the monarch, Nasiri'd-Din Shah, visited the College, Mirza Yusuf was asked to represent the school to the government officials or to intercede on behalf of the Mission.

In 1308 A.H./1890, Mirza Yusuf married a daughter of Tuba Khanum, the daughter of Vahid Darabi. It was soon thereafter that the American Mission launched efforts to establish a school in Ridaiyyih and for this purpose Miss Green arrived from the United States and another missionary worker, Dr. Cochron, was recalled from Ridayyih to report on the progress towards establishing this enterprise. On meeting Mirza Yusuf, both were greatly impressed with his abilities and asked him to assist with the Ridaiyyih facility. He readily accepted and with his family proceeded there, but his stay was short-lived and he returned to Tihran. It was then that his wife passed away and was buried in Imam-zadih Yahya, next to her mother.

In the early months of 1892, he decided to attain the presence of Baha'u'llah and proceeded towards 'Akka. However upon reaching Tabriz, he learned of His Ascension and deeply grieved, decided against completion of the journey and remained in Ridaiyyih for a year, and from there he returned to Tihran.

In 1311 A.H./1894, once again the American Protestant Missionary in Tihran appointed him the principle of their College in Ridaiyyih. In was there that he married again, formed a family, and through hard work, expanded his estate.

Much like his uncle, Mirza Yusuf possessed an uncanny ability for cultivating relations with the ruling class and since Tabriz traditionally served as the seat for the heir to the Qajar throne, he established important contacts in that town. The most beneficial of his relations, as it turned out, was with the governor of Tabriz, Prince Imam-Quli Mirza, who introduced him to Prince Muzaffaru'd-Din Mirza. On meeting Mirza Yusuf and hearing him make a representation on behalf of Imam-Quli Mirza, the royal prince was enchanted with his personality and knowledge, thereby honored him with the title "Lisan-i Huzur" (the sanctified tongue).

In 1313 A.H./1895, he traveled to the Ottoman region and remained for some six months as a tutor of Siyyid Tah, a son of Shaykh Sadiq, the religious leader of Naqshbandi tribe. Years later, around 1919-20, both this student together with another Naqshbandi leader, Shaykh 'Abdu'llah, visited Mirza Yusuf in Ridaiyyih and both accepted the Message of Baha'u'llah.

In the same year, subsequent to the assassination of Nasiri'd-Din Shah, Prince Muzaffaru'd-Din Mirza came to the throne and his son Muhammad-Ali Mirza was named his heir and established himself in Tabriz. A few years later, in 1319 A.H./1901, the young Prince paid an official visit to Ridaiyyih in course of which he came to the American Protestant Mission and through the Nazimu'l-Kukama was introduced to Mirza Yusuf. Some days later, Mirza Yusuf was called to Tabriz and after detailed discussions with the Prince about the Faith, in the presence of many high-ranking officials, the title of "Lisan-i Huzur" was reconfirmed and he was granted the honorary rank of Army Colonel.

In 1902, he met Siyyid Assadu'llah Qumi who wrote of him to 'Abdu'l-Baha in response to which Mirza Yusuf received a moving Tablet which starts with the words "O seeker of the Beloved of the worlds". In the course of this Tablet, the Master noted, "The field of service is wide open." As such, he decided to resign his post, sell his belongings and undertake a number of teaching journeys. On hearing his plans for visiting 'Abdu'l-Baha in the Holy Land and the subsequent travels to Europe and the North America, Prince Muhammad-Ali Mirza issued three royal commands to the Iranian embassies in Istanbul, London and Washington, to ensure his comfort and needs. However, Mirza Yusuf never approached the Iranian officials with any request.

After receiving permission from 'Abdu'l-Baha to make such a journey, he hastened to 'Akka to attain his heart's desire. During the nineteen days that he remained

there he drank his fill from the life-giving draught of the presence of the Master and on daily basis paid homage to the Sacred Shrine of Baha'u'llah. Because of his fluency in English, 'Abdu'l-Baha instructed him to visit the United States, which he accomplished via Port Said, Cairo, Alexandria, Italy, Paris, London, Liverpool, and eventually arrived at Quebec and then proceed to Boston. From there, he went to New York and met with Mirza Abu'l-Fadl and Ali-Kuli Khan. After consultation with local Baha'is, he traveled extensively for a period of over a year in the eastern States, including Pennsylvania, Maryland, and some of the mid-western regions such as the State of Missouri – everywhere assisting with deepening and consolidation efforts. During these days, from very early in the morning until several hours into the night, he would exert himself and do all he could in promotion of the Faith. At the conclusion of his journey, he traveled to Maine and stayed at the Green Acres for a while. During this period, he regularly gave lectures on the teachings of the Cause, its history and the station of 'Abdu'l-Baha that resulted many to enroll under the banner of the Faith. In so doing, in effect, he was preparing the community for the arrival of the Master in a few years time. After a stay of two years in the States, due to adverse weather and the deterioration of his health, and following consultation with Mirza Abu'l-Fadl and upon 'Abdu'l-Baha's approval, he returned to Ridaiyyih and resumed his earlier career.

Though initially he was disappointed for not being able to stay longer in the North America, soon he received a Tablet from the Master urging him to serve in his native country and to readily accept what God had ordained. From pursuing this Tablet, Mirza Yusuf set aside all caution and openly taught the Faith to everyone he encountered, including his own classes in the Missionary College. Soon several of his students embraced the Faith, which caused great uproar among the school administers who decided upon termination of his appointment. They also complained to the authorities, who because of Mirza Yusuf's standing in the community, ignored their plea. The school officials however combined their forces with certain fanatical elements and one day rushed and plundered his home. Since 'Abdu'l-Baha had instructed him to be resigned to the will of God, Mirza Yusuf did not approach the officials to redress his case.

Upon hearing the details, 'Abdu'l-Baha urged him to travel teach in Adharbayjan. As such, he spent a period of time promoting the Cause until he eventually settled in the village of Shishvan, on the outskirts of Ridaiyyih Lake. For the next seven months he served as a tutor for the four sons of the Prince Imam-Quli Mirza and

was granted an annual stipend of one hundred tumans and a ton of wheat. During this time, he continued with his intense teaching work that resulted in several individuals, including his four students, recognizing the Faith.

In 1923 he left that region for Tihran where he accepted a position at the Tarbiyat Baha'i School in addition to his post of the English-Persian translator for the Commerce Ministry. Three years later he left for Qazvin and served for a year and a half as the principle of Hamdu'llah Mustawfi School, after which for the next five years he administered Tavvakul Baha'i school of the same town.

In 1929, when Martha Roth was visiting Iran, he accompanied her to Adharbayijan and served as her translator. After which he returned to Qazvin and resumed his teaching work and service to the Cause. Again some four years later when the American travel teacher, Miss Ramson Kehler, visited Iran he served as her translator during her two-year journeys to Gilan, Khurasan and Mazandaran. It was after her untimely passing in Isfahan that he decided to complete her tour by himself and for the next four years traveled extensively in various regions of the country, assisting the community with learning the basics of administration and Baha'i organizational structure. When in 1938 Millard Mutahidih visited Iran, bearing messages from Shoghi Effendi, Mirza Yusuf assisted her as a translator in her tour of the eastern provinces.

In total Mirza Yusuf married four times. He had divorced his first wife prior to his conversion to the Baha'i Faith and had married again, this time his spouse had died prematurely. His third union resulted in a son, 'Atau'llah, who became an agricultural engineer and served the Faith with great distinction. On passing of this wife, Mirza Yusuf married again which resulted in daughter named Khujastih.

Much like his celebrated uncle, Vahid Darabi, he possessed an unusual command of Islamic sciences and traditions and in course of his teaching activities was able to draw upon this fount of knowledge with great facility. In addition to his deep Baha'i knowledge, his command of several languages, such as, English, Arabic, French, and Turkish enabled him to promote the Faith in many regions beyond his immediate environ. He was recipient of numerous Tablets from the Center of the Covenant, which eloquently testify to his life-long services, particularly in the region of Adharbayijan where he lived for well over three decades. In one of the many Tablets that he received from 'Abdu'l-Baha, he was titled Vahid as a remembrance of his illustrious uncle, Vahid Darabi. The Master in this Tablet enjoined upon him service to the Cause with the same degree of sacrifice and self-

renunciation manifested a generation earlier by his uncle.

During the ministry of the Guardian, he continued to be a source of encouragement and a pillar of the faith to the community and was frequently blessed by receiving letters from Shoghi Effendi. In his latter days, he devoted much time to organizing deepening activities for the younger generation.

He passed away on 3 October 1959, at the age of 94, and was buried at Tihran Baha'i cemetery and indeed the community of Iran was robbed one of its ablest promoters. The Hands of the Cause of God residing in the Holy Land instructed the Iranian Baha'i community to commemorate his passing by holding meetings in his honor throughout the country, and their cable to the community reads:

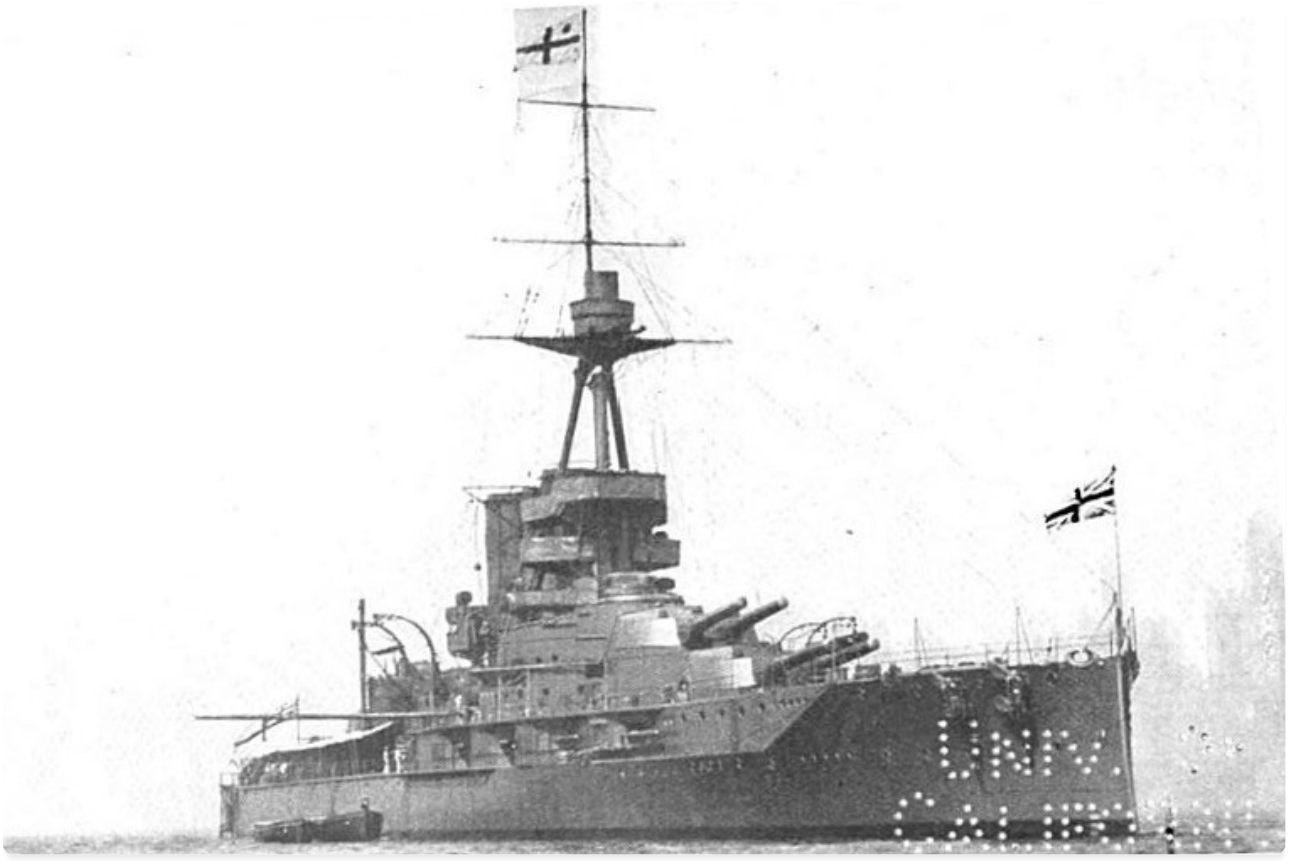
Deeply saddened news passing distinguished servant Cause God renowned scholar Vahid. Assure his family fervent prayers sacred threshold progress his noble soul. Organize befitting memorial gatherings. Hands Cause.

Comments

October 4. On this date in 1919, on the invitation of Major Williamson, the acting Military Governor of Haifa, 'Abdu'l-Bahá went aboard the warship HMS Marlborough.

Original file: 0946.html (position #180)

October 4. On this date in 1919, on the invitation of Major Williamson, the acting Military Governor of Haifa, 'Abdu'l-Bahá went aboard the warship HMS Marlborough.



Comments

Baha'i History - October 4. On this date in 1912, Abdu'l-Bahá wrote "The question of economics must commence with the farmer and then be extended to the other classes inasmuch as the number of farmers is greater than all other classes, many many times greater."

Original file: 0945.html (position #179)

October 4. On this date in 1912, Abdu'l-Bahá wrote "The question of economics must commence with the farmer and then be extended to the other classes inasmuch as the number of farmers is greater than all other classes, many many times greater."

> *1858. Solution to Economic Problem Should Begin with the Farmer*
>
> *"The question of economics must commence with the farmer and then be extended to the other classes inasmuch as the number of farmers is greater than all other classes, many many times greater. Therefore, it is fitting that the economic*

problem be first solved with the farmer, for the farmer is the first active agent in the body politic. In brief, from among the wise men in every village a board should be organized and the affairs of that village should be under the control of that board."

(Abdu'l-Bahá: Extract from a Tablet to an individual believer, October 4, 1912, translation corrected in the World Centre, December 1985)

Comments

October 4. On this date in 1950, Shoghi Effendi wrote, "The only reason there is not more mention of the Asiatic prophets is because their names seem to be lost in the mists of ancient history. Buddha is mentioned and Zoroaster in our scriptures--both non-Jewish prophets or non-semitic prophets."

Original file: 0944.html (position #178)

October 4. On this date in 1950, Shoghi Effendi wrote, "The only reason there is not more mention of the Asiatic prophets is because their names seem to be lost in the mists of ancient history. Buddha is mentioned and Zoroaster in our scriptures--both non-Jewish prophets or non-semitic prophets. We are taught there always have been Manifestations of God, but we do not have any record of their names."

1696. Hinduism, Buddhism and Zoroastrianism (Following are some quotations taken from a compilation of extracts from letters written on behalf of the Guardian on these and related subjects, enclosed with a letter to an individual believer on November 30, 1980 from the Universal House of Justice)

Lesser Prophets: "Regarding your questions: We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'an, the Bible and our own Scriptures. For only these can we consider authentic Books."

(March 13, 1950, to an individual believer)

Asiatic Prophets: "Regarding your questions: The only reason there is not more mention of the Asiatic prophets is because their names seem to be lost in the mists of ancient history. Buddha is mentioned and Zoroaster in our scriptures--both non-Jewish prophets or non-semitic prophets. We are taught there always have been Manifestations of God, but we do not have any record of their names."

(October 4, 1950, to an individual believer)

Scriptures of Buddha and Krishna: "We cannot be sure of the authenticity of the scriptures of Buddha and Krishna, so we certainly cannot draw any conclusions about virgin births mentioned in them. There is no reference to this subject in our teachings, so the Guardian cannot pronounce an opinion.

"As our teachings do not state Zoroaster is the connecting link between the Euphrates and the Prophets in India, we cannot assert this.

"Abraham and Krishna are two separate individuals, with no connection that we know of.

"We know no more about the prophets mentioned in the Iqan than what Bahá'u'lláh states in that Book."

(November 25, 1950, to an individual believer)

Brahma and Krishna: "Your question concerning Brahma and Krishna: Such matters, as no reference occurs to them in the Teachings, are left for students of history and religion to resolve and clarify."

(April 14, 1941, to an individual believer)

> *Actual Dates of Prophets of Adamic Cycle Not Given: "There are no dates in our teachings regarding the actual dates of the Prophets of the Adamic Cycle, so we cannot give any. Tentatively we can accept what historians may consider accurate. Naturally the dates referring to Muhammad, the Bab and Bahá'u'lláh we are sure of."*
>
> *(November 25, 1950, to an individual believer)*

Comments

Baha'i History - October 4. On this date in 1950, Shoghi Effendi clarified that "In the Bahá'í Writings 'Lord' and 'God' refer to the Creator, not the Manifestations of God; in a few passages the word 'Lord' refers to the Manifestation, but usually it means 'God'!"

Original file: 0943.html (position #177)

October 4. On this date in 1950, Shoghi Effendi clarified that "In the Bahá'í Writings 'Lord' and 'God' refer to the Creator, not the Manifestations of God; in a few passages the word 'Lord' refers to the Manifestation, but usually it means 'God'!"

> *1579. "Lord" and "God" Refer to the Creator in Bahá'í Writings*
>
> *"In the Bahá'í Writings 'Lord' and 'God' refer to the Creator, not the Manifestations of God; in a few passages the word 'Lord' refers to the Manifestation, but usually it means 'God'!"*

> *(From a letter written on behalf of Shoghi Effendi to an individual believer, October 4, 1950)*

Comments

October 5. On this date in 1993, the UHJ wrote about Bahá'í review that "not reflected in the standards currently prevailing in Western academic institutions" admitting that "the continuation of the policy of review can cast a shadow on the good name of the Faith in the eyes of certain non-Bahá'í"

Original file: 0942.html (position #176)

October 5. On this date in 1993, the Universal House of Justice wrote about Bahá'í review that "These requirements are of course not reflected in the standards currently prevailing in Western academic institutions" admitting that "The House of Justice is aware that the continuation of the policy of review can cast a shadow on the good name of the Faith in the eyes of certain non-Bahá'í academics."

With regard to the current policy of advance review, all Bahá'ís, whatever their professions, are challenged to reflect on the implications of our common struggle to achieve Bahá'u'lláh's purpose for the human race*, including the use of our intellectual resources to gain deeper understanding of that Revelation and to apply its principles. In pursuing this course that has been set for it so explicitly and emphatically by its Founder, the Bahá'í community acts through the institutions that He has provided.*

Scholarly endeavors are not an activity apart from this organic process*, answering to standards and operating on authority outside it. The House of Justice believes that part of* ***the difficulty that some Bahá'í academics are having with the question of prepublication review*** *may arise from the fact that, in their scholarly work, such believers do not see themselves as full participants in this process, free to act with the spiritual autonomy they exercise in other aspects of their lives. What the Bahá'í community is engaged in bringing into visible expression is a new creation. In this, the Cause has urgent need of the unfettered and wholehearted assistance of its scholars. The House of Justice has sought to point out that, as in every other field of Bahá'í endeavor, there are certain conditions under which this assistance may be rendered, conditions implicit in the nature of the process and made explicit in the Divine Text.*

These requirements are of course not reflected in the standards currently prevailing in Western academic institutions. *Rather, both Bahá'í institutions and Bahá'í scholars are called on to exert a very great effort, of heart, mind, and will, in order to forge the new models of scholarly activity and guidance that Bahá'u'lláh's work requires. The House of Justice believes that you will serve the interests of the Faith best if you will direct your thoughts to this end. Merely to reiterate the conventions and requirements of systems which, whether academic, political, social, or economic, have been shown not to have adequate answers to the anarchy now engulfing human society, or any willingness to come to grips with the implications of their impotence, is of little practical help. We do a grave disservice to both ourselves and the Faith when we simply submit to the authority of academic practices that appeal for their claim of objectivity to theories which themselves are being increasingly called into question by major thinkers.* ***While non-Bahá'í academics may slip carelessly into regarding the institutions founded by Bahá'u'lláh as simply another form of "religious establishment" and avoid serious examination of the truths of His Revelation in this fashion, it is clearly impossible for***

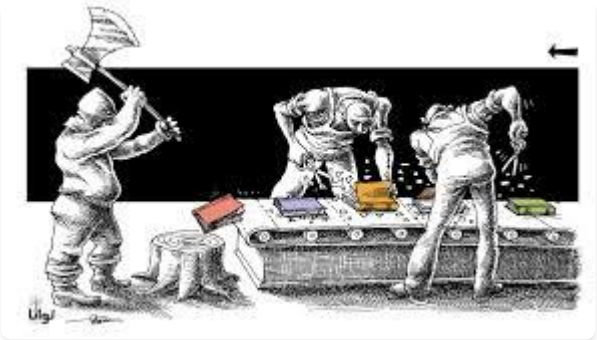
anyone who is a Bahá'í to follow them down this empty track.

The House of Justice is aware that the continuation of the policy of review can cast a shadow on the good name of the Faith in the eyes of certain non-Bahá'í academics. *In an environment where publication is vital to advancement and recognition, any requirement that delays or inhibits this activity must be a matter of grave consideration, not only by the individual scholar but by the governing institutions of the community that eagerly watch his rise and count anxiously on his effective assistance. But is that not precisely the kind of spiritual dilemma being faced by many Bahá'ís in their efforts to serve Bahá'u'lláh's purpose? On many occasions, in developing lands particularly, believers of capacity have had to forgo opportunities for promising political careers, careers whose value they could easily have justified on the basis of public service, because such a choice was not in conformity with Bahá'u'lláh's teaching and purpose. There are, likewise, many examples of believers who have had to set aside both a professional life and legitimate family concerns in order to pioneer in inhospitable regions of the globe.*

It is apparent that the crisis of contemporary civilization is impelling thinkers in many lands to explore new scholarly methodologies capable of coming to grips with spiritual, moral, cultural, and social phenomena not hitherto encountered. No segment of humanity is so well equipped as the Bahá'í community to take a leading role in this effort. As a body of people who are being steadily freed by the Revelation of Bahá'u'lláh from the "gravitational pull", so to speak, of the cultures in which their habits of mind have been formed, the community already has a unique approach to the exploration of reality. This approach needs to be sharply honed as an ever more effective instrument of social transformation. The devising of the new scholarly paradigm called for by this circumstance offers a priceless opportunity of service and achievement to those Bahá'ís who enjoy the dual gifts of spiritual faith and intellectual faculties trained in the best that contemporary society has to offer.

The Universal House of Justice can only invite Bahá'í scholars, as it invites all other believers, to respond to this historic challenge, in whatever way and to whatever extent each person considers possible. It is confident that, in Bahá'í scholarship as in all other areas of Bahá'í service, the essential resources will gradually be forthcoming and the required models of research and study will be refined through the process of consultation. It is this achievement, the House of Justice believes,

> *that in the long run will best protect the reputation of the Cause from whatever immediate misunderstandings and criticisms it may encounter. Indeed it is greatly encouraged by the response that Bahá'í scholars in many fields are already making.*



Comments

October 5. On this date in 1953, Shoghi Effendi wrote "This is the ebb of the tide. The Bahá'ís know that the tide will turn and come in, after mankind has suffered, with mighty waves of faith and devotion. The people will enter the Cause of God in troops, and the whole condition will change."

Original file: 0941.html (position #175)

October 5. On this date in 1953, Shoghi Effendi wrote "This is the ebb of the tide. The Bahá'ís know that the tide will turn and come in, after mankind has suffered, with mighty waves of faith and devotion. The people will enter the Cause of God in troops, and the whole condition will change."

> *"This is the ebb of the tide. The Bahá'ís know that the tide will turn and come in, after mankind has suffered, with mighty waves of faith and devotion. The people will enter the Cause of God in troops, and the whole condition will change. The Bahá'ís see this new condition which will take place, as one on the mountain-top*

> *sees the first glimpse of the dawn, before others are aware of it; and it is toward that that the Bahá'ís must work." (Letter 5 October 1953, on behalf Shoghi Effendi. Published in Japan Will Turn Ablaze, page 102)*

Comments

October 5. On this date in 1943, Shoghi Effendi sent a message to North American Bahá'ís stating that his "heart is overflowing with joyous gratitude at the magnificent advance made in numerous spheres of Bahá'í activity" but calling for "imperatively demand vigilant care, concentrated ..."

Original file: 0940.html (position #174)

October 5. On this date in 1943, Shoghi Effendi sent a message to North American Bahá'ís stating that his "heart is overflowing with joyous gratitude at the magnificent advance made in numerous spheres of Bahá'í activity" but calling for "imperatively demand vigilant care, concentrated attention and further self-sacrifice from the vanguard of the valiant army of Bahá'u'lláh. The beloved Faith is surging forward on all fronts...The confident spirit, unfaltering resolution animating its members, their tenacious valor, elevated loyalty, nobleness of spirit and mighty prowess, will, ere the expiry of the century, crown with

complete victory the monumental enterprises undertaken during the course of the fifty years of its existence."

> *THE BELOVED FAITH IS SURGING FORWARD*
>
> ***My heart is overflowing with joyous gratitude*** *at the magnificent advance made in numerous spheres of Bahá'í activity. The formation of an Assembly in the few remaining areas of the North American continent, the consolidation of the foundation of the newly-established Assemblies, and the preservation of the status of the Bahá'í centers in all Republics of Latin America,* ***imperatively demand vigilant care, concentrated attention and further self-sacrifice from the vanguard of the valiant army of Bahá'u'lláh. The beloved Faith is surging forward on all fronts.*** *Its undefeatable, stalwart supporters, both teachers and administrators, are steeling themselves for noble tasks, braving acute dangers, sweeping away formidable obstacles, capturing new heights, founding mighty institutions, winning fresh recruits and confounding the schemes of insidious enemies. The American Bahá'í community must, and will at whatever cost, despite the pressure of events and the desolating war, maintain among its sister communities the exalted standard of stewardship incontestably set during the concluding years of the first Bahá'í Century.* ***The confident spirit, unfaltering resolution animating its members, their tenacious valor, elevated loyalty, nobleness of spirit and mighty prowess, will, ere the expiry of the century, crown with complete victory the monumental enterprises undertaken during the course of the fifty years of its existence.***
>
> *October 5, 1943*

Comments

Baha'i History - October 5. On this date in 1950, Shoghi Effendi wrote that "the Assembly is a nascent House of Justice." When today's Local and National Spiritual Assemblies become local and national Houses of Justice, they will once again become exclusively all-male.

Original file: 0939.html (position #173)

October 5. On this date in 1950, Shoghi Effendi wrote that "the Assembly is a nascent House of Justice." When today's Local and National Spiritual Assemblies become local and national Houses of Justice, they will once again become exclusively all-male.

On March 16, 1900, the nascent Chicago Bahá'í community selected a ten-member Board of Council. Neither Ibrahim George Kheiralla nor any of his supporters were selected to serve on the Board.

On May 15, 1901, the Chicago Bahá'ís elected a nine-man Board of Council for a term of five years.

On May 20, 1901, the number of members on the Board of Council was raised to 12.

On May 24, 1901, the name of the Chicago Board of Council was changed to the House of Justice.

One year later, on May 10, 1902, on the request of 'Abdu'l-Bahá, the all-male Chicago House of Justice changed its name to the House of Spirituality. The body remained all-male. The Chicago House of Spirituality was complemented by the Women's Assembly of Teaching.

On March 7, 1903, the House of Spirituality in Chicago, upon hearing from Mírzá Asadu'llah Fádil Mázandaráni of the construction of the first Bahá'í House of Worship in Ashgabat, wrote 'Abdu'l-Bahá of their decision to build a House of Worship for Chicago.

In 1909, at the first American Bahá'í National Convention in Chicago, Bahá'í Temple Unity was incorporated to hold title to the Temple property and to provide for its construction. Women are allowed to serve on this body. A constitution was framed and an Executive Board of the Bahá'í Temple Unity elected.

In 1922, on the instructions of Shoghi Effendi, Bahá'í Temple Unity was renamed the National Spiritual Assembly of the United States and Canada.

On February 25, 1902, Corinne True wrote 'Abdu'l-Bahá about the exclusion of women from the Chicago Bahá'í governing body, Chicago House of Justice, noting that "many" felt it should be a "mixed board" because "women in America stand so conspicuously for all that is highest & best in every department." In his response 'Abdu'l-Bahá stated that while "in the sight of God, the conduct of women is the same as that of men" and there was "no difference" between the sexes, nevertheless the "House of Justice" had to consist only of men and that the "reason will presently appear, even as the sun at midday." True accepted 'Abdu'l-Bahá's ruling–which also affirmed the equality of the sexes–and poured her energy into the Chicago Bahá'í women's organization, which 'Abdu'l-Bahá highly praised. For the next eight years Chicago had two parallel Bahá'í organizations, one confined to men, the other to women.

On November 30, 1930, Shoghi Effendi wrote "In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."

> *Regarding the question raised in your letter, Shoghi Effendi believes that for the*

> *present the Movement, whether in the East or the West, should be dissociated entirely from politics. This was the explicit injunction of 'Abdu'l-Bahá. . . . Eventually, however, as you have rightly conceived it, the Movement will, as soon as it is fully developed and recognized, embrace both religious and political issues. In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."*
>
> *(30 November 1930)*

On October 5, 1950, Shoghi Effendi wrote that "the Assembly is a nascent House of Justice."

> *270. Assembly is a Nascent House of Justice--Individuals Toward Each Other Governed by Love, Unity, etc.*
>
> *"...There is a tendency to mix up the functions of the Administration and try to apply it in individual relationships, which is abortive, because* ***the Assembly is a nascent House of Justice*** *and is supposed to administer, according to the Teachings, the affairs of the community. But individuals toward each other are governed by love, unity, forgiveness and a sin-covering eye. Once the friends grasp this they will get along much better, but they keep playing Spiritual Assembly to each other and expect the Assembly to behave like an individual...."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, October 5, 1950: Living the Life, p. 17)*

When today's Local and National Spiritual Assemblies become local and national Houses of Justice, their membership will once again become exclusively male.

Comments

October 5. On this date in 1993, the UHJ wrote a about prepublication review admitting "The House of Justice is aware that the continuation of the policy of review can cast a shadow on the good name of the Faith in the eyes of certain non-Bahá'í academics."

Original file: 0938.html (position #172)

October 5. On this date in 1993, the UHJ wrote a letter about the policy of prepublication review noting "the Bahá'í community acts through the institutions that He has provided. Scholarly endeavors are not an activity apart from this organic process answering to standards and operating on authority outside it...These requirements are of course not reflected in the standards currently prevailing in Western academic institutions...We do a grave disservice to both ourselves and the Faith when we simply submit to the authority of academic practices that appeal for their claim of objectivity to theories which themselves are being increasingly called into question by major thinkers...The House of Justice is aware that the continuation of the policy of review can cast a shadow on the good name of

the Faith in the eyes of certain non-Bahá'í academics."

> *The Policy of Prepublication Review*
>
> *On behalf of the Universal House of Justice, enclosed to a letter to an individual dated 5 October 1993*
>
> *With regard to the current policy of advance review, all Bahá'ís, whatever their professions, are challenged to reflect on the implications of our common struggle to achieve Bahá'u'lláh's purpose for the human race, including the use of our intellectual resources to gain deeper understanding of that Revelation and to apply its principles. In pursuing this course that has been set for it so explicitly and emphatically by its Founder,* ***the Bahá'í community acts through the institutions that He has provided.***
>
> ***Scholarly endeavors are not an activity apart from this organic process answering to standards and operating on authority outside it.*** *The House of Justice believes that part of the difficulty that some Bahá'í academics are having with the question of prepublication review may arise from the fact that, in their scholarly work, such believers do not see themselves as full participants in this process, free to act with the spiritual autonomy they exercise in other aspects of their lives.* ***What the Bahá'í community is engaged in bringing into visible expression is a new creation.*** *In this, the Cause has urgent need of the unfettered and wholehearted assistance of its scholars. The House of Justice has sought to point out that, as in every other field of Bahá'í endeavor, there are certain conditions under which this assistance may be rendered, conditions implicit in the nature of the process and made explicit in the Divine Text.*
>
> ***These requirements are of course not reflected in the standards currently prevailing in Western academic institutions.*** *Rather, both Bahá'í institutions and Bahá'í scholars are called on to exert a very great effort, of heart, mind, and will, in order to forge the new models of scholarly activity and guidance that Bahá'u'lláh's work requires. The House of Justice believes that you will serve the interests of the Faith best if you will direct your thoughts to this end. Merely to reiterate the conventions and requirements of systems which, whether academic, political, social, or economic, have been shown not to have adequate answers to the anarchy now engulfing human society, or any willingness to come to grips with the implications of their impotence, is of little practical help.* ***We do a***

grave disservice to both ourselves and the Faith when we simply submit to the authority of academic practices that appeal for their claim of objectivity to theories which themselves are being increasingly called into question by major thinkers. *While non-Bahá'í academics may slip carelessly into regarding the institutions founded by Bahá'u'lláh as simply another form of "religious establishment" and avoid serious examination of the truths of His Revelation in this fashion, it is clearly impossible for anyone who is a Bahá'í to follow them down this empty track.*

The House of Justice is aware that the continuation of the policy of review can cast a shadow on the good name of the Faith in the eyes of certain non-Bahá'í academics. *In an environment where publication is vital to advancement and recognition, any requirement that delays or inhibits this activity must be a matter of grave consideration, not only by the individual scholar but by the governing institutions of the community that eagerly watches his rise and counts anxiously on his effective assistance. But is that not precisely the kind of spiritual dilemma being faced by many Bahá'ís in their efforts to serve Bahá'u'lláh s purpose? On many occasions, in developing lands particularly, believers of capacity have had to forgo opportunities for promising political careers, careers whose value they could easily have justified on the basis of public service, because such a choice was not in conformity with Bahá'u'lláh's teaching and purpose. There are, likewise, many examples of believers who have had to set aside both a professional life and legitimate family concerns in order to pioneer in inhospitable regions of the globe.*

It is apparent that the crisis of contemporary civilization is impelling thinkers in many lands to ***explore new scholarly methodologies capable of coming to grips with spiritual, moral, cultural, and social phenomena not hitherto encountered. No segment of humanity is so well equipped as the Bahá'í community to take a leading role in this effort.*** *As a body of people who are being steadily freed by the Revelation of Bahá'u'lláh from the "gravitational pull", so to speak, of the cultures in which their habits of mind have been formed, the community already has a unique approach to the exploration of reality. This approach needs to be sharply honed as an ever more effective instrument of social transformation. The devising of* ***the new scholarly paradigm*** *called for by this circumstance offers a priceless opportunity of service and achievement to those Bahá'ís who enjoy the dual gifts of spiritual faith and intellectual faculties trained in the best that contemporary society has to offer.*

> *The Universal House of Justice can only invite Bahá'í scholars, as it invites all other believers, to respond to this historic challenge, in whatever way and to whatever extent each person considers possible. It is confident that, in Bahá'í scholarship as in all other areas of Bahá'í service, the essential resources will gradually be forthcoming and the required models of research and study will be refined through the process of consultation.* ***It is this achievement, the House of Justice believes, that in the long run will best protect the reputation of the Cause from whatever immediate misunderstandings and criticisms it may encounter.*** *Indeed it is greatly encouraged by the response that Bahá'í scholars in many fields are already making.*

Comments

October 6. On this date in 1963, the Universal House of Justice sent a message to all National Spiritual Assemblies stating that "the Universal House of Justice finds that there is no way to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi."

Original file: 0937.html (position #171)

October 6. On this date in 1963, the Universal House of Justice sent a message to all National Spiritual Assemblies stating that **"the Universal House of Justice finds that there is no way to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi."**

> *The Universal House of Justice*

> *6 October 1963*
>
> *To all National Spiritual Assemblies*
>
> *Beloved Friends,*
>
> *We wish to share with you the text of the following resolution:*
>
> *After prayerful and careful study of the Holy Texts bearing upon the question of the appointment of the successor to Shoghi Effendi as Guardian of the Cause of God, and after prolonged consideration of the views of the Hands of the Cause of God residing in the Holy Land,* ***the Universal House of Justice finds that there is no way to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi.***
>
> *Please share this message with the friends in your jurisdiction.*
>
> *With loving greetings,*
>
> *[signed: The Universal House of Justice]*

You may read the following text, with references, at https://en.wikipedia.org/w/index.php?title=Guardian_(Bah%C3%A1%27%C3%AD_Faith)&oldid=745807581

The Guardian is a now defunct hereditary office of the Bahá'í Faith that was first mentioned in the Will and Testament of `Abdu'l-Bahá. Shoghi Effendi was named as the first Guardian of the Bahá'í Faith, and future Guardians were to be appointed from among the male descendants of Bahá'u'lláh. However, since Shoghi Effendi died without having named a successor Guardian, the institution ceased to exist after his death on November 4, 1957, and Shoghi Effendi remains the only individual acknowledged as Guardian of the Bahá'í Faith.

The Will and Testament of ‘Abdu’l-Bahá was written by ‘Abdu’l-Bahá on three different occasions, and the text remains in three parts. In his Will ‘Abdu’l-Bahá addresses the Bahá'í Covenant and the role of Mírzá Muhammad `Alí as a Covenant-breaker; outlines the obligation and responsibilities of the Hands of the Cause of God; explains the election of the Universal House of Justice; and defines the institution of the Guardianship as a hereditary office with its essential function as Interpreter of the Bahá'í writings. Shoghi Effendi describes the Will, along with the Kitáb-i-Aqdas, the Tablets of the Divine Plan, and the

Tablet of Carmel, as one of the charters of the Bahá'í Administrative Order.

Appointing Shoghi Effendi as Guardian Although in the Kitáb-i-‘Ahd Bahá'u'lláh designates Mírzá Muhammad Alí as Abdu'l-Bahá's successor, in his Will, `Abdu'l-Bahá reprimands his brother as "The Center of Sedition, the Prime Mover of mischief" and establishes the institution of the Guardianship, appointing Shoghi Effendi to this newly-created office:

"O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents." "O ye the faithful loved ones of ‘Abdu’l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree. For he is, after ‘Abdu’l-Bahá, the Guardian of the Cause of God, the Afnán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá’u’lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular conviction. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error. The Glory of Glories rest upon you!" Defining the Guardianship as Hereditary The Guardian is to appoint in his own life-time his successor from among the Aghsán:

"O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—“The child is the secret essence of

its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him. Guardian and Hands of the Cause of God The Guardian is to appoint the Hands of the Cause of God who are to be under his direction and obey his command:

"O friends! The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God." "This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the existent world may become even as the Abhá Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise, they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world. "The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (i.e., secret ballot)." Guardian and the Universal House of Justice The Guardian is to be the head of the Universal House of Justice and either attend its deliberations in person or appoint a representative to do so:

"By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to [Covenant-breaker|expel him]], whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the

government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself." Recipient of Huqúqu'lláh Abdu'l-Bahá's Will stipulates that Huqúqu'lláh, which had been made directly to Bahá'u'lláh and Abdu'l-Bahá during their life times, would henceforth be made to the Guardian.

"O friends of ‘Abdu’l-Bahá! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Ḥuqúq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal." Shoghi Effendi Defines the Guardian As Guardian, Shoghi Effendi held a new and distinct role. Building on the foundation that had been established in ‘Abdu’l-Bahá's Will, Shoghi Effendi elaborated on the role of the Guardian in the developing Bahá'í Administrative Order in several works, including Bahá'í Administration and the World Order of Bahá'u'lláh, in the chapter entitled The Administrative Order.

Distinct Institution Shoghi Effendi goes to great lengths to emphasize that the Guardianship is a distinct station from that of Manifestation or Center of the Covenant:

"Dearly-beloved friends! Exalted as is the position and vital as is the function of the institution of the Guardianship in the Administrative Order of Bahá’u’lláh, and staggering as must be the weight of responsibility which it carries, its importance must, whatever be the language of the Will, be in no wise over-emphasized. The Guardian of the Faith must not under any circumstances, and whatever his merits or his achievements, be exalted to the rank that will make him a co-sharer with ‘Abdu’l-Bahá in the unique position which the Center of the Covenant occupies—much less to the station exclusively ordained for the Manifestation of God. So grave a departure from the established tenets of our Faith is nothing short of open blasphemy. As I have already stated, in the course of my references to ‘Abdu’l-Bahá’s station, however great the gulf that separates Him from the Author of a Divine Revelation it can never measure with the distance that stands between Him Who is the Center of Bahá’u’lláh’s Covenant and the Guardians who are its chosen ministers. There is a far, far greater distance separating the Guardian from the Center of the

Covenant than there is between the Center of the Covenant and its Author." Shoghi Effendi was critical of Bahá'ís referring to him as a holy personage, asking them not to celebrate his birthday or have his picture on display. Furthermore, he did not refer to his own personal role as an individual, but instead to the institution of the Guardianship. In his correspondences, Shoghi Effendi signed his letters to Bahá'ís as "brother" and "co-worker," to the extent that even when addressing youth, he referred to himself as "Your True Brother."

"No Guardian of the Faith, I feel it my solemn duty to place on record, can ever claim to be the perfect exemplar of the teachings of Bahá'u'lláh or the stainless mirror that reflects His light. Though overshadowed by the unfailing, the unerring protection of Bahá'u'lláh and of the Báb, and however much he may share with 'Abdu'l-Bahá the right and obligation to interpret the Bahá'í teachings, he remains essentially human and cannot, if he wishes to remain faithful to his trust, arrogate to himself, under any pretense whatsoever, the rights, the privileges and prerogatives which Bahá'u'lláh has chosen to confer upon His Son. In the light of this truth to pray to the Guardian of the Faith, to address him as lord and master, to designate him as his holiness, to seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith. The fact that the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Bahá'u'lláh and of 'Abdu'l-Bahá does not necessarily confer upon him a station co-equal with those Whose words he is called upon to interpret. He can exercise that right and discharge this obligation and yet remain infinitely inferior to both of them in rank and different in nature." Importance of the Guardianship Shoghi Effendi goes to great lengths to emphasize the significance of the "Institution of Guardianship," which he calls the "head cornerstone of the Administrative Order of the Cause of Bahá'u'lláh,"

"He feels that if ... ponders more deeply about the fundamentals of Divine Revelation, she will also come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of Abdu'l-Bahá and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world, and of needing one world management for human affairs. In the spiritual realm they have also reached the point where God could leave, in human hands (i.e., the Guardians'), guided directly by the Bab and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by

the night'. In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through first the Master, and then the Guardians. If a person can accept Bahá'u'lláh's function, it should not present any difficulty to them to also accept what He has ordained a divinely-guided individual in matters pertaining to His Faith." "Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators." Separation of Powers Shoghi Effendi delineates a distinct separation of powers between the "twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice."

"It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, cöordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions—instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims. "From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose

exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá’u’lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested." Interpreter of the Word of God and Source of Divine Guidance As Guardian, Shoghi Effendi was the "Interpreter of the Word of God," "with the right and obligation to interpret the Bahá’í teachings." His interpretations of the writings of Bahá'u'lláh and `Abdu'l-Bahá were authoritative and binding.

"He feels that if ... ponders more deeply about the fundamentals of Divine Revelation, she will also come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of Abdu'l-Bahá and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world, and of needing one world management for human affairs. In the spiritual realm they have also reached the point where God could leave, in human hands (i.e., the Guardians'), guided directly by the Bab and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by the night'. In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through first the Master, and then the Guardians. If a person can accept Bahá'u'lláh's function, it should not present any difficulty to them to also accept what He has ordained a divinely-guided individual in matters pertaining to His Faith." Hereditary Shoghi Effendi reiterates the hereditary nature of the Guardianship as was first laid out in ‘Abdu’l-Bahá's Will.

"Divorced from the institution of the Guardianship the World Order of Bahá’u’lláh would be mutilated and permanently deprived of that hereditary principle which, as ‘Abdu’l-Bahá has written, has been invariably upheld by the Law of God. “In all the Divine Dispensations,” He states, in a Tablet addressed to a follower of the Faith in Persia, “the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.” Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." "The hereditary authority which the Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific provisions

requiring its democratic election by the representatives of the faithful—these combine to demonstrate the truth that this divinely revealed Order, which can never be identified with any of the standard types of government referred to by Aristotle in his works, embodies and blends with the spiritual verities on which it is based the beneficent elements which are to be found in each one of them. The admitted evils inherent in each of these systems being rigidly and permanently excluded, this unique Order, however long it may endure and however extensive its ramifications, cannot ever degenerate into any form of despotism, of oligarchy, or of demagogy which must sooner or later corrupt the machinery of all man-made and essentially defective political institutions." Expulsion and excommunication The Guardian has the power to declare Bahá'ís who cause disunity in the Faith as Covenant-breakers:

"The Guardian alone holds the power to expulsion or ex-communication from the Faith, which can be effected by the Guardian alone in his capacity as the supreme spiritual head of the Community, has far-reaching spiritual implications affecting the very soul of that believer." "ex-communication, which lies within the powers of the Guardian alone, and is consequently a very weighty weapon to wield." "People who have withdrawn from the Cause because they no longer feel that they can support its Teachings and Institutions sincerely, are not Covenant-breakers--they are non-Bahá'ís and should just be treated as such. Only those who ally themselves actively with known enemies of the Faith who are Covenant-breakers, and who attack the Faith in the same spirit as these people, can be considered, themselves, to be Covenant-breakers. As you know, up to the present time, no one has been permitted to pronounce anybody a Covenant-breaker but the Guardian himself." After Shoghi Effendi Although the Kitáb-i-Aqdas requires every Bahá'í to have a will, Shoghi Effendi did not have one when he passed away unexpectedly of Asian flu on November 4, 1957 in London, England. Shoghi Effendi did not have any children and had not designated a successor Guardian. With all living male descendants of Bahá'u'lláh having been declared Covenant-breakers by either `Abdu'l-Bahá or Shoghi Effendi, no suitable qualifying candidates remained for appointment to the office of Guardian.[1][2][45] On November 19, 1957, nine of the Hands of the Cause issued an "Official Statement" after searching through Shogi Effendi's personal affects in Haifa, Israel, affirming that "the safe and desk have been opened and searched and the non existence of a Will and Testament executed by Shoghi Effendi was definitely established." A subsequent "Unanimous Proclamation of the 27 Hands of the Cause of God" on November 25 confirmed that Shoghi Effendi had died "without having appointed his successor." The Hands of the Cause of God elected from among their own nine individuals who would serve as Custodians to help lead the transition of the International Bahá'í Council, whose members had previously been

appointed by Shoghi Effendi, into the Universal House of Justice, whose members are elected by all the members of each Bahá'í National Spiritual Assembly in the world.[48]

On April 8, 1960, Mason Remey, the architect of the Bahá'í Houses of Worship in Uganda and Australia who Shoghi Effendi had appointed a Hand of the Cause and President of the International Bahá'í Council, issued a written announcement claiming that he was the second Guardian of the Bahá'í Faith. He based his claim on the idea that by appointing him as President of the International Bahá'í Council, the embryonic form of the Universal House of Justice which would be led by the Guardian, Shoghi Effendi had in fact implicitly named him as the second Guardian. Mason Remey's claim was largely rejected with several notable exceptions, including five members of the National Spiritual Assembly of France lead by Joel Marangella. The remaining 26 Hands of the Cause unanimously declared Remey and whoever followed him Covenant-breakers.

The Universal House of Justice, the only institution authorized to adjudicate on situations not covered in scripture, later announced that it could not legislate to make possible the appointment of a successor Guardian to Shoghi Effendi. The Universal House of Justice also determined that it could not appoint any further Hands of the Cause, whose work is now carried out by other appointed institutions such as the Continental Counsellors and the Auxiliary Boards.

Comments

October 6. On this date in 1956, Shoghi Effendi wrote "The friends must certainly explore new channels and have more audacity, if they are to get anywhere in adding to their numbers."

Original file: 0936.html (position #170)

October 6. On this date in 1956, Shoghi Effendi wrote "The friends must certainly explore new channels and have more audacity, if they are to get anywhere in adding to their numbers."

> *1999. The friends must certainly explore new channels and have more audacity, if they are to get anywhere in adding to their numbers.*
>
> *(From a letter dated 6 October 1956 written on behalf of Shoghi Effendi to an individual believer)*

Comments

Baha'i History - October 6. On this date in 1956, Shoghi Effendi wrote, "Homosexuality is highly condemned and often a great trial and cause of suffering to a person, as a Bahá’í. Any individual so afflicted must, through prayer, and any other means, seek to overcome this handicap."

Original file: 0935.html (position #169)

October 6. On this date in 1956, Shoghi Effendi wrote, "Homosexuality is highly condemned and often a great trial and cause of suffering to a person, as a Bahá’í. Any individual so afflicted must, through prayer, and any other means, seek to overcome this handicap."

> *92: Jeanne Boekhoudt, 6 October 1956*

> *Dear Bahá'í Sister:*
>
> *Your letter of September 4th has been received by the beloved Guardian, and he has instructed me to answer you on his behalf.*
>
> *Homosexuality is highly condemned* ***[143]*** *and often a great trial and cause of suffering to a person, as a Bahá'í. Any individual so afflicted must, through prayer, and any other means, seek to overcome this handicap. But, unless the actions of such individuals are flagrantly immoral* ***[144]****, it cannot be a pretext for depriving them of their voting rights.*
>
> *The young believers in question must adhere to their Faith, and not withdraw from active service, because of the tests they experience. In one way or another, we are all tested; and this must strengthen us, not weaken us.*
>
> *The Guardian will pray for these two young believers, and also for you and for the situation there.*
>
> *With warm Bahá'í greetings, R. Rabbání*
>
> *May the Beloved bless your efforts, guide and sustain you always, and enable you to win great victories in the days to come.*
>
> *Your true brother, Shoghi*

[143] In 1950 the Guardian had written to an individual believer: 'No matter how devoted and fine the love may be between people of the same sex, to let it find expression in sexual acts is wrong.' And in 1954: 'Homosexuality, according to the Writings of Bahá'u'lláh, is spiritually condemned. This does not mean that those people so afflicted must not be helped and advised and sympathized with. It does mean that we do not believe that it is a permissible way of life.'

[144] The word 'flagrantly' is one of very few words ever underlined in a letter of the Guardian. The phrase 'flagrantly immoral' was understood at the time to mean 'showing very obvious disrespect for Bahá'í law'.

Comments

October 7. On this date in 2005, the Universal House of Justice wrote "As to your fear over money, the acquisition of wealth is not in itself a fearsome objective, it is a practical necessity. The problem with wealth arises from inappropriate attitudes toward possessing and using it."

October 7. On this date in 2005, the Universal House of Justice wrote "As to your fear over money, the acquisition of wealth is not in itself a fearsome objective, it is a practical necessity. The problem with wealth arises from inappropriate attitudes toward possessing and using it."

> *As to your fear over money, the acquisition of wealth is not in itself a fearsome*

objective, it is a practical necessity. The problem with wealth arises from inappropriate attitudes toward possessing and using it. In this regard, you may find it helpful to read the Hidden Words (Persian) numbers 80, 81 and 82. As in so many other aspects of personal life, Bahá'u'lláh's teachings provide a means for safeguarding us from the test of wealth by ordaining the law of Huqúqu'lláh, providing the opportunity to contribute to the Bahá'í Funds, and encouraging philanthropic endeavors for the well-being of all.

(7 October 2005, written on behalf of the Universal House of Justice to an individual believer)

Comments

October 7. On this date in 1973, a letter from the Universal House of Justice to the Bahá'ís of the World introduced the Assistants to the Auxiliary Boards.

Original file: 0933.html (position #167)

October 7. On this date in 1973, a letter from the Universal House of Justice to the Bahá'ís of the World introduced the Assistants to the Auxiliary Boards.

> *The Universal House of Justice*
>
> *7 October 1973*
>
> *To the Bahá'ís of the World*
>
> *Dear Bahá'í Friends,*
>
> *In order to meet the growing needs of an ever-expanding Bahá'í World Community we have taken two decisions designed to reinforce and extend the services of the Auxiliary Boards.*
>
> *First, the number of Auxiliary Board members throughout the world is to be raised to two hundred and seventy, of whom eighty-one will serve on the Auxiliary Boards for the Protection of the Faith and one hundred and eighty-nine will serve on the Auxiliary Boards for the Propagation of the Faith. In all there will be fifty-four Auxiliary Board members in Africa, eighty-one in the Western Hemisphere, eighty-one in Asia, eighteen in Australasia and thirty-six in Europe.*

> *Secondly, we have decided to take a further step in the development of the institution by giving to each Continental Board of Counselors the discretion to authorize individual Auxiliary Board members to appoint* ***assistants****. Such authorization does not have to be given to all the Auxiliary Board members in a zone nor does the number assigned have to be the same for all Board members; indeed certain Boards of Counselors may decide that the present circumstances in their zones do not require them to take advantage of this possibility. Such matters are left entirely to the discretion of each Continental Board of Counselors.*
>
> *The exact nature of the duties and the duration of the appointment of the* ***assistants*** *is also left to each Continental Board to decide for itself. Their aims should be to activate and encourage Local Spiritual Assemblies, to call the attention of Local Spiritual Assembly members to the importance of holding regular meetings, to encourage local communities to meet for the Nineteen Day Feasts and Holy Days, to help deepen their fellow-believers' understanding of the Teachings, and generally to assist the Auxiliary Board members in the discharge of their duties. Appointments may be made for a limited period, such as a year or two, with the possibility of reappointment. Believers can serve at the same time both as* ***assistants to Auxiliary Board members*** *and on administrative institutions.*
>
> *It is our prayer at the Sacred Threshold that this new development in the institution of the Auxiliary Boards will lead to an unprecedented strengthening of the Local Spiritual Assemblies throughout the world.*
>
> *[signed: The Universal House of Justice]*

In 1951, Shoghi Effendi, as Guardian, appointed members to the International Bahá'í Council, naming Mason Remey as the Council's President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor Guardian, as confirmed by a "Unanimous Proclamation of the 27 Hands of the Cause of God", the Hands of the Cause of God elected from among their own nine individuals who would serve a s Custodians to help lead the transition of the International Bahá'í Council, into the Universal House of Justice.

In 1961 the International Bahá'í Council was changed to an elected body, with members of

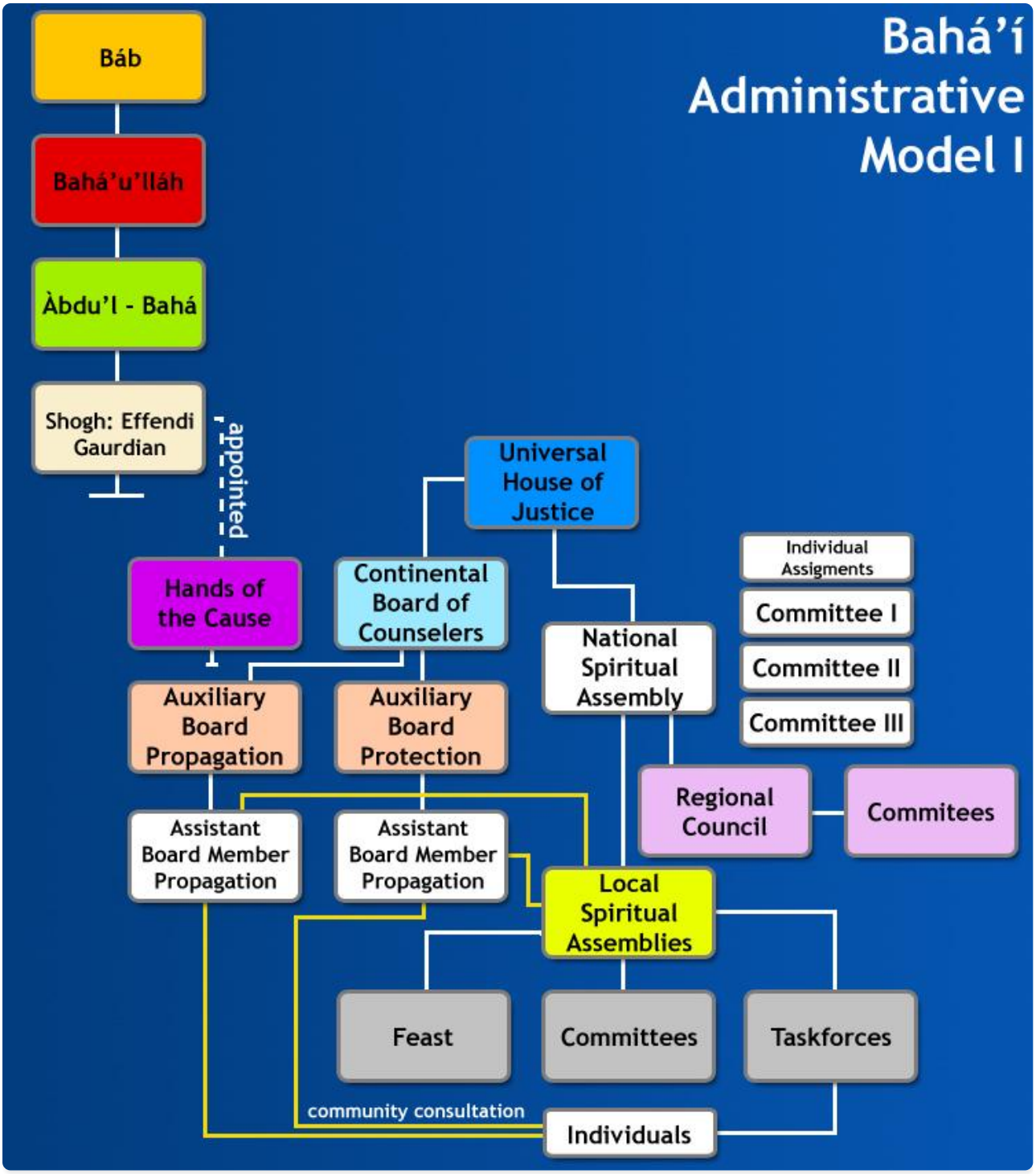
all National Spiritual Assemblies voting.

In 1963, the first Universal House of Justice was elected, and its members are elected every five years by members of each Bahá'í National Spiritual Assembly in the world. In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. New members are currently generally elected from the appointed institutions of the Bahá'í administration, particularly the International Teaching Centre. In fact, all of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In council democracies, these career bureaucrats were known as the nomenklatura.

With the eventual passing of the individual Hands of the Cause of God appointed by Shoghi Effendi and without a Guardian to appoint additional Hands, the Universal House of Justice saw the need for developing an institution for the purpose of performing the Hands' function of protection and propagation of the Faith.

In 1968 the Continental Board of Counselors was formed. The Counselors appoint Auxiliaries collectively referred to as Auxiliary Boards in smaller regional areas, who in turn appoint their own Assistants to work in localities.
Auxiliary Board Members for Protection are charged with watching over the security of the Bahá'í Faith, and Auxiliary Board Members for Propagation are responsible for working with the grassroots on the global Plans established by the Universal House of Justice. Originally, members of the Auxiliary Boards were appointed by and served under the Hands of the Cause of God who directed their efforts worldwide. The first members of the Auxiliary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the Institution of the Counselors was formed. Also in 1973, the International Teaching Centre was first formed by the Universal House of Justice, and originally consisted of the 17 Hands of the Cause still living at that time, plus three Counsellor members. The number of Counsellor members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The Counsellor members of the International Teaching Centre are appointed by the Universal House of Justice to five-year terms that begin shortly after the International Convention and election of the Universal House of Justice.


Bahá'í Administrative Model I
Báb
Bahá'u'lláh
Àbdu'l - Bahá
Shogh: Effendi Gaurdian
appointed
Universal House of Justice
Hands of the Cause
Continental Board of Counselers
National Spiritual Assembly
Individual Assigments
Committee I
Committee II
Committee III
Auxiliary Board Propagation
Auxiliary Board Protection
Regional Council
Commitees
Assistant Board Member Propagation
Assistant Board Member Propagation
Local Spiritual Assemblies
Feast
Committees
Taskforces
community consultation
Individuals

Comments

October 7, 1973, the UHJ wrote an NSA that "when translating Bahá'u'lláh's Writings into English the beloved Guardian did not use present-day colloquial English but evolved a highly poetic and beautiful style, using numbers of archaic expressions reminiscent of the translations of the Bible."

Original file: 0932.html (position #166)

October 7. On this date in 1973, the UHJ wrote an NSA that "Many of the Tablets of Bahá'u'lláh and Abdu'l-Bahá are in exalted and highly poetic language in the original Persian and Arabic and you will see, for example, that when translating Bahá'u'lláh's Writings into English the beloved Guardian did not use present-day colloquial English but evolved a highly poetic and beautiful style, using numbers of archaic expressions reminiscent of the translations of the Bible."

This practice of using 17th Century English in order to mimic the language of the King James Version of the Bible has continued with translations commissioned by the Universal House of Justice.

For example, William McElwee Miller and Earl E. Elder's translation of the Kitáb-i-Aqdas was published by the Royal Asiatic Society with the title *Al-kitab al-aqdas or The most holy book* in 1961, some thirty years before the Bahá'í Administrative Order's authorized translation in 1992.

What I particularly like about Elder & Miller translation is that it uses contemporary English. The 1992 translation commissioned by Universal House of Justice unnecessarily uses words like "hath," "heareth," "thy," and "ye" in an attempt to mimic the tone of the King James Version of the Bible.

In 1973 a "Synopsis and Codification" of the *Kitáb-i-Aqdas* was published in English by the Universal House of Justice, with 21 passages of the *Aqdas* that had already been translated into English by Shoghi Effendi with additional terse lists of laws and ordinances contained in the book outside of any contextual prose.

The *Aqdas* was only officially translated into English in 1992, by which time other translations were becoming increasingly available through dissemination via the internet.

My personal opinion is that the material in the *Kitáb-i-Aqdas* is so objectionable that the Bahá'í authorities wished to shield Western believers from its contents, as they do from Bahá'u'lláh's other works by not providing translations.

> *370. Translation of Bahá'í Literature into Everyday Language-- Simplifications and Paraphrasing Not to be Published as Scripture*
>
> *"The Universal House of Justice, in response to your letter of 20 April concerning translations into French or Creole using simpler words than the original text, has requested us to send the following three quotations. These make it clear that a quotation in English may be rendered into simple English in order to facilitate its translation into another language or dialect. However, it is not permissible to publish simplifications and paraphrased extracts of Bahá'í Writings as Bahá'í Scripture.*
>
> *'We have noticed a tendency in a number of countries to attempt to translate Bahá'í literature into the current, easy, everyday language of the country. This,*

however, should not be an overriding consideration. ***Many of the Tablets of Bahá'u'lláh and Abdu'l-Bahá are in exalted and highly poetic language in the original Persian and Arabic and you will see, for example, that when translating Bahá'u'lláh's Writings into English the beloved Guardian did not use present-day colloquial English but evolved a highly poetic and beautiful style, using numbers of archaic expressions reminiscent of the translations of the Bible.'*** *(From a letter dated 7 October 1973 written by the Universal House of Justice to a National Spiritual Assembly)*

'Obviously teaching literature and books about the Faith can be written in simple English. However, we feel that when the Sacred Writings are published the standard English translation should be used, but there would be no objection to printing alongside it the translation into simple English which should be described as a paraphrase of the Holy Word. Thus, for the people of ... who have difficulty in comprehending standard English, the simple English version would be in the nature of an explanation of the Writings which they could understand. In the case of teaching literature in which quotations from the Writings appear, these could either be paraphrased or a simple English version could be used with the standard version printed as a footnote. This method would also provide a means whereby the people of ... could improve their knowledge and understanding of the English language.' (From a letter dated 20 September 1973 written on behalf of the Universal House of Justice to a National Spiritual Assembly)

'It is, of course, permissible to translate Bahá'í Writings into other languages and dialects of languages. It is also possible to simplify or paraphrase the Bahá'í Writings in order to facilitate their translation into languages and dialects having small vocabularies. However, it is not permissible to publish simplifications and paraphrases of Bahá'í Writings as Bahá'í Scripture.'" (From a letter dated 13 March 1969 written on behalf of the Universal House of Justice to a National Spiritual Assembly)

(From a letter written on behalf of the Universal House of Justice to the Spiritual Assembly of Guadeloupe, May 13, 1986)

Comments

October 7. On this date in 1997, the UHJ wrote "The friends should, of course, ignore any materials produced by Covenant-breakers which they may receive unsolicited by email or happen on while exploring the World Wide Web. With regard to your concerns over the content of the message, you are …."

Original file: 0931.html (position #165)

October 7. On this date in 1997, the Universal House of Justice wrote "regarding the Covenant-breaking material sent to your personal email account...it is closely following issue...The friends should, of course, ignore any materials produced by Covenant-breakers which they may receive unsolicited by email or happen on while exploring the World Wide Web. With regard to your concerns over the content of the message, you are advised to turn to your Local Spiritual Assembly or an Auxiliary Board member for assistance in dealing with the spurious claims advanced in that message."

The Universal House of Justice has received your email message of 29 September 1997 regarding the Covenant-breaking material sent to your personal email account.

The House of Justice is aware of such activities on the part of Covenant-breakers, and while it is closely following this issue, it sees no cause for undue concern. The friends should, of course, ignore any materials produced by Covenant-breakers which they may receive unsolicited by email or happen on while exploring the World Wide Web. With regard to your concerns over the content of the message, you are advised to turn to your Local Spiritual Assembly or an Auxiliary Board member for assistance in dealing with the spurious claims advanced in that message.

The best countermeasure to Covenant-breaker initiatives and the greatest protection for the Cause is for the believers to acquire a deeper appreciation of the station and purpose of Bahá'u'lláh and to become well-grounded in His Covenant.

(From a letter dated 7 October 1997 written on behalf of the Universal House of Justice to an individual)

Comments

October 8. On this date in 1952, Shoghi Effendi sent a cablegram announcing the launch of the Ten Year Crusade which was to end with a "Convocation of a World Bahá'í Congress in the vicinity of the Garden of Ridván, Baghdád."

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> *Launching the World-Embracing Spiritual Crusade Hail, with feelings of humble thankfulness and unbounded joy, opening of the Holy Year commemorating the centenary of the rise of the Orb of Bahá'u'lláh's most sublime Revelation marking the consummation of the six thousand year cycle ushered in by Adam, glorified by all past prophets and sealed with the blood of the Author of the Bábí Dispensation. Evoke on this auspicious occasion the glorious memory and acclaim the immortal exploits of the Dawn-Breakers of the Apostolic Age of the Bahá'í Dispensation in the cradle of the Faith and the mighty feats of the champion builders of its rising World Order in the Western Hemisphere as well as the multitude of valorous achievements of the past and present generations of their brethren in the*

European, Asiatic, African and Australian continents, whose combined accomplishments during the one hundred and nine years of its existence contributed to the survival of God's struggling Faith, the reinforcement of its infant strength, the safeguarding of the unity of its supporters, the preservation of the integrity of its teachings, the enrichment of the lives of its followers, the rise of the institutions of its administrative order, the fashioning of the agencies for the systematic diffusion of its light and the broadening and the consolidation of its foundations. Moved to express the confident hope as the centenary celebrations now commencing, attain their climax during the approaching Ridván period, that the plans formulated by the valiant members of the World Bahá'í Community in the five continents, may each and all, through their victorious consummation, add distinct fresh luster to the world-wide festivities constituting the collective tribute paid by the followers of the Most Great Name to the memory of the august Founder of their Faith in honor of the centenary of the birth of His Mission and the eternal glory of His embryonic, majestically unfolding World Order.

Feel hour propitious to proclaim to the entire Bahá'í world the projected launching on the occasion of the convocation of the approaching Intercontinental Conferences on the four continents of the globe the fate-laden, soul-stirring, decade-long, world-embracing Spiritual Crusade involving the simultaneous initiation of twelve national Ten Year Plans and the concerted participation of all National Spiritual Assemblies of the Bahá'í world aiming at the immediate extension of Bahá'u'lláh's spiritual dominion as well as the eventual establishment of the structure of His administrative order in all remaining Sovereign States, Principal Dependencies comprising Principalities, Sultanates, Emirates, Shaykhdoms, Protectorates, Trust Territories, and Crown Colonies scattered over the surface of the entire planet. The entire body of the avowed supporters of Bahá'u'lláh's all-conquering Faith are now summoned to achieve in a single decade feats eclipsing in totality the achievements which in the course of the eleven preceding decades illuminated the annals of Bahá'í pioneering.

The four-fold objectives of the forthcoming Crusade, marking the third and last phase of the initial epoch of the evolution of `Abdu'l-Bahá's Divine Plan are destined to culminate in the world-wide festivities commemorating the fast-approaching Most Great Jubilee. First, development of the institutions at the World Center of the Faith in the Holy Land. Second, consolidation, through carefully devised measures on the home front of the twelve territories destined to serve as administrative bases for the operations of the twelve National Plans.

Third, consolidation of all territories already opened to the Faith. Fourth, the opening of the remaining chief virgin territories on the planet through specific allotments to each National Assembly functioning in the Bahá'í world.

The projected historic, spiritual venture, at once arduous, audacious, challenging, unprecedented in scope and character in the entire field of Bahá'í history, soon to be set in motion, involves:

Adoption of preliminary measures to the construction of Bahá'u'lláh's Sepulcher in the Holy Land.

Doubling the number of countries within the pale of the Faith through planting its banner in the remaining Sovereign States of the planet as well as the remaining virgin Territories mentioned in `Abdu'l-Bahá's Tablets of the Divine Plan, involving the opening of forty-one countries on the Asiatic, thirty-three on the African, thirty on the European, twenty-seven on the American continents. Over twofold increase in the number of languages into which Bahá'í literature is translated, printed or in process of translation-- forty in Asia, thirty-one in Africa, ten each in Europe and America, to be allocated to the American, British, Indian and Australian Bahá'í communities, including for the most part those into which Gospels have been already translated. Doubling the number of & Mashriqu'l-Adhkars, through the initiation of the construction of one on the Asiatic and the other on the European continent. The acquisition of the site of the future Mashriqu'l-Adhkár on Mount Carmel. The purchase of the land for eleven future Temples, three on the American, three on the African, two on the Asiatic, two on the European, one on the Australian continents. The erection of the first dependency of the Mashriqu'l-Adhkár in Wilmette. The development of the functions of the institution of the Hands of the Cause. The establishment of a Bahá'í Court in the Holy Land, preliminary to the emergence of the Universal House of Justice.

Codification of the laws and ordinances of the Kitáb-i-Aqdas, Mother Book of the Bahá'í Revelation. Establishment of six national Bahá'í Courts in the chief cities of the Islamic East--Tihrán, Cairo, Baghdád, New Delhi, Karachi, Kabul. Extension of international Bahá'í endowments in the Holy Land, on the plain of & Akka and the slopes of Mount Carmel. Construction of international Bahá'í Archives in the neighborhood of the Báb's Sepulcher. Construction of a tomb for the wife of the Báb in Shiráz. Identification of the resting places of the father of Bahá'u'lláh and the mother and cousin of the Báb for reburial in the Bahá'í cemetery in the vicinity of the Most Great House. Acquisition of the Garden of Ridván in Baghdád, site of

the Siyáh-Chál in Tihrán, site of the martyrdom of the Báb in Tabriz, and of His incarceration in & Chihriq.

More than quadruple the number of National Spiritual Assemblies-- twenty-one on the American, thirteen on the European, ten on the Asiatic, three on the African and one on the Australian continents. Multiply seven-fold national Haziratu'l-Quds, their establishment in the capital cities of the chief Sovereign States and chief cities of the principal Dependencies of the planet--twenty-one in America, fifteen in Europe, nine in Asia, three in Africa, one in New Zealand. Framing national Bahá'í constitutions, and establishment of national Bahá'í endowments in same capitals and cities of same States and Dependencies.

More than quintuple the number of incorporated National Assemblies-- twenty-one in America, thirteen in Europe, twelve in Asia, three in Africa, one in Australasia. The establishment of six national Bahá'í Publishing Trusts--two in America, two in Asia, one in Africa, one in Europe.

The participation of the women of Persia in the membership of national and local Assemblies. Establishment of seven Israel branches of National Spiritual Assemblies--two from Europe, two from Asia, one each from America, Africa and Australia. The establishment of a national Bahá'í printing press in Tihrán.

Reinforcement of the ties binding the Bahá'í World Community to the United Nations. Inclusion, circumstances permitting, of eleven Republics comprised within Union of Soviet Socialist Republics and two European Soviet-controlled States within the orbit of the Administrative Order of the Faith. ***Convocation of a World Bahá'í Congress in the vicinity of the Garden of Ridván, Baghdád, third holiest city of Bahá'í world, on the occasion of the world-wide celebrations of the Most Great Jubilee, commemorating the Centenary of the Ascension of Bahá'u'lláh to the Throne of His Sovereignty.***

Current Bahá'í history must henceforth, as second decade of second Bahá'í century opens, move rapidly and majestically as it has never moved before since the inception of the Faith over a century ago. Earthly symbols of Bahá'u'lláh's unearthly Sovereignty must needs, ere the decade separating the two memorable Jubilees draws to a close, be raised as far north as Franklin beyond the Arctic Circle and as far south as the Falkland Islands, marking the southern extremity of the western hemisphere, amidst the remote, lonely, inhospitable islands of the

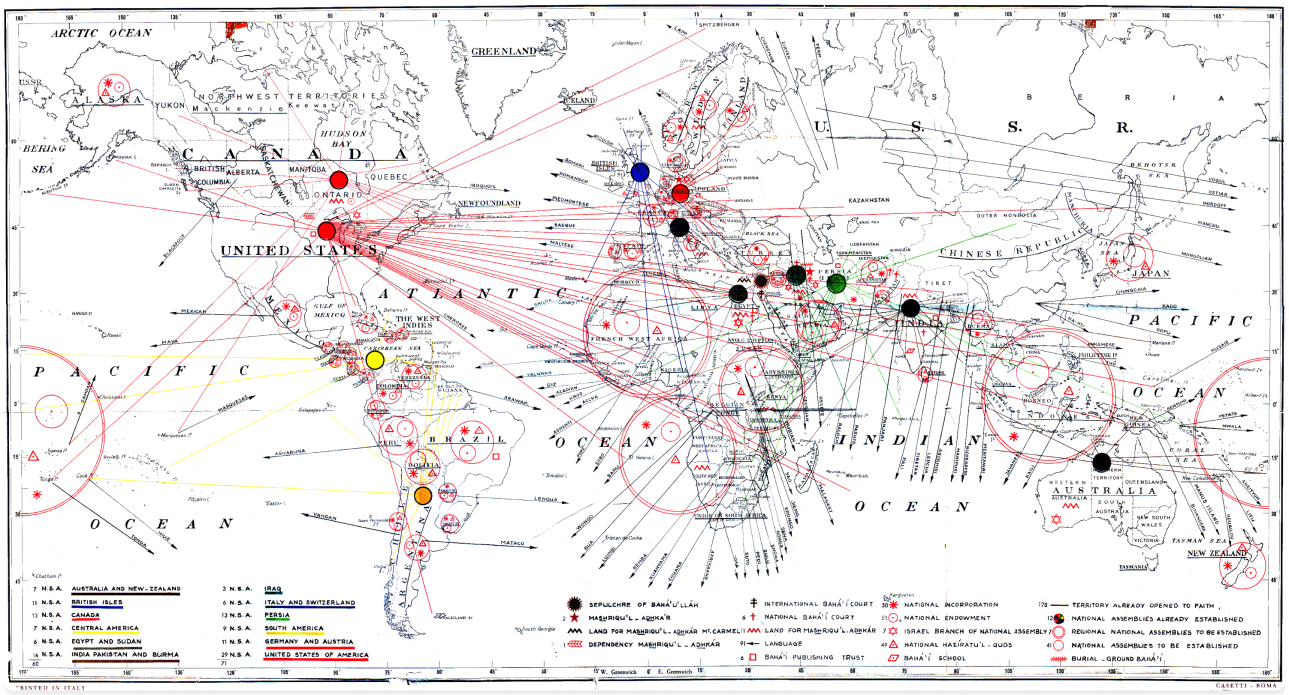
archipelagos of the South Pacific, the Indian and Atlantic oceans, the mountain fastnesses of Tibet, the jungles of Africa, the deserts of Arabia, the steppes of Russia, the Indian Reservations of North America, the wastelands of Siberia and Mongolia, amongst the Eskimos of Greenland and Alaska, the Negroes of Africa, Buddhist strongholds in the heart of Asia, amongst Lapps of Finland, the Polynesians of the South Sea Islands, Negritos of the archipelagos of the South Pacific Ocean.

The broad outlines of the world-encircling plan were divinely revealed. Its course was charted by 'Abdu'l-Bahá's infallible Pen. Its shining goals have been set. The requisite administrative machinery has been created. Signal has been given by the Author of the Plan, its Supreme Commander. The Lord of Hosts, the King of Kings has pledged unfailing aid to every crusader battling for His Cause. Invisible battalions are mustered, rank upon rank, ready to pour forth reinforcements from on high. Bahá'u'lláh's army of light is standing on the threshold of the Holy Year. Let them, as they enter it, vow with one voice, one heart, one soul, never to turn back in the entire course of the fateful decade ahead until each and every one will have contributed his share in laying on a world-wide scale an unassailable administrative foundation for Bahá'u'lláh's Christ-promised Kingdom on earth, swelling thereby the chorus of universal jubilation wherein earth and heaven will join as prophesied by Daniel, echoed by 'Abdu'l-Bahá: "on that day will the faithful rejoice with exceeding gladness."

Call upon fifteen Hands from five continents, by virtue of their supreme function as chosen instruments for the propagation of the Faith, to inaugurate historic mission through the appointment, during Ridván 1954, of four auxiliary boards one each continent, of nine members each, who will, as their adjuncts, or deputies, and working in conjunction with the various National Assemblies functioning on each continent, assist, through periodic systematic visits to Bahá'í centers, in the efficient, prompt execution of the twelve projected National Plans. Moreover request communities observing Bahá'í Holy Days, solar calendar, celebrate with befitting solemnity the approaching anniversary of Bahá'u'lláh's Birthday, falling in the middle of the two month period during which, a hundred years ago, the Author of the Faith received the first intimation of His glorious Mission.

Advise American Bahá'í community commemorate occasion by special gathering in the Temple in Wilmette and urge attendance of as many believers as possible and invite Hands of the Cause in United States and Canada to participate as my

> *representatives.*
>
> *--Shoghi*
>
> *[Cablegram, October 8, 1952]*



Comments

Baha'i History - October 8. On this date in 1980, the Universal House of Justice wrote that "The purpose of review is to protect the Faith against misrepresentation by its own followers at this early stage of its existence when comparatively few people have any knowledge of it."

Original file: 0929.html (position #163)

October 8. On this date in 1980, the Universal House of Justice wrote that "The purpose of review is to protect the Faith against misrepresentation by its own followers at this early stage of its existence when comparatively few people have any knowledge of it."

> *353. Purpose of Review*

> *"...The purpose of review is to protect the Faith against misrepresentation by its own followers at this early stage of its existence when comparatively few people have any knowledge of it. An erroneous presentation of the Teachings by a Bahá'í who is accounted a scholar, in a scholarly journal, would by that very fact, do far more harm than an erroneous presentation made by an obscure Bahá'í author with no pretensions to scholarship."*
>
> *(From a letter written on behalf of the Universal House of Justice to an individual believer, October 8, 1980)*

Comments

Suspicious-Bag-318: Just share everything, and keep the positivity shining brighter then 12 years ago.

October 8. On this date in 1931, Shoghi Effendi wrote "I am eagerly awaiting the news of the publication in Japanese of that prized book which Dr. Esslemont has so wonderfully laboured to produce. When received it will adorn the newly-restored mansion of Bahá'u'lláh adjoining His Shrine at Bahjí."

Original file: 0928.html (position #162)

October 8. On this date in 1931, Ruhi Afnan wrote Agnes Alexander to which Shoghi Effendi addended "I am eagerly awaiting the news of the publication in Japanese of that prized book which Dr. Esslemont has so wonderfully laboured to produce. When received it will adorn the newly-restored mansion of Bahá'u'lláh adjoining His Shrine at Bahjí."

> *Esslemont Book Translated Into Japanese*

In December, 1931, I received a letter from the beloved Guardian dated, Haifa, October 8, 1931 as follows:

> *Dear Miss Alexander,*
>
> *Shoghi Effendi wishes me to acknowledge the receipt of your letter written from Mr. Torii's father's home. He sincerely hopes that the translation of Dr. Esslemont's book will proceed at a rapid pace, because no real advance can be made in the teaching work without proper literature, and this book is undoubtedly the most comprehensive exposition of the teachings yet written. The language should, however, be worthy of the theme otherwise it would not make the necessary appeal to the educated classes.*
>
> *Shoghi Effendi was very pleased to hear that Keith has achieved some success in Japan. The explicit promise of Bahá'u'lláh is that God's spirit will assist all those who, with a sincere and detached heart, arise to spread the teachings. There is no reason for astonishment therefore if the teachers of the Cause find success in their work. May God's spirit continue to sustain them.*
>
> *Shoghi Effendi wishes to extend a hearty welcome to Mr. Torii to visit the Holy Land whenever circumstances will permit him. Please extend to him as well as to Mr. Inouye Shoghi Effendi's loving greetings.*
>
> *May I in closing assure you of Shoghi Effendi's prayers and kindest regards.*
>
> *Yours ever sincerely,*
>
> *Ruhi Afnan*
>
> *Dear and valued co-worker: I am eagerly awaiting the news of the publication in Japanese of that prized book which Dr. Esslemont has so wonderfully laboured to produce . When received it will adorn the newly-restored mansion of Bahá'u'lláh adjoining His Shrine at Bahjí. May the Beloved sustain and bless your magnificent efforts. Your true brother, Shoghi*

Esslemont Book Translated Into Japanese

Dear Miss Alexander, Shoghi Effendi wishes me to acknowledge the receipt of your letter written from Mr. Torii's father's home. He sincerely hopes that the translation of Dr. Esslemont's book will proceed at a rapid pace, because no real advance can be made in the teaching work without proper literature, and this book is undoubtedly the most comprehensive exposition of the teachings yet written. The language should, however, be worthy of the theme otherwise it would not make the necessary appeal to the educated classes. Shoghi Effendi was very pleased to hear that Keith has achieved some success in Japan. The explicit promise of Bahá'u'lláh is that God's spirit will assist all those who, with a sincere and detached heart, arise to spread the teachings. There is no reason for astonishment therefore if the teachers of the Cause find success in their work. May God's spirit continue to sustain them. Shoghi Effendi wishes to extend a hearty welcome to Mr. Torii to visit the Holy Land whenever circumstances will permit him. Please extend to him as well as to Mr. Inouye Shoghi Effendi's loving greetings. May I in closing assure you of Shoghi Effendi's prayers and kindest regards. Yours ever sincerely, Ruhi Afnan

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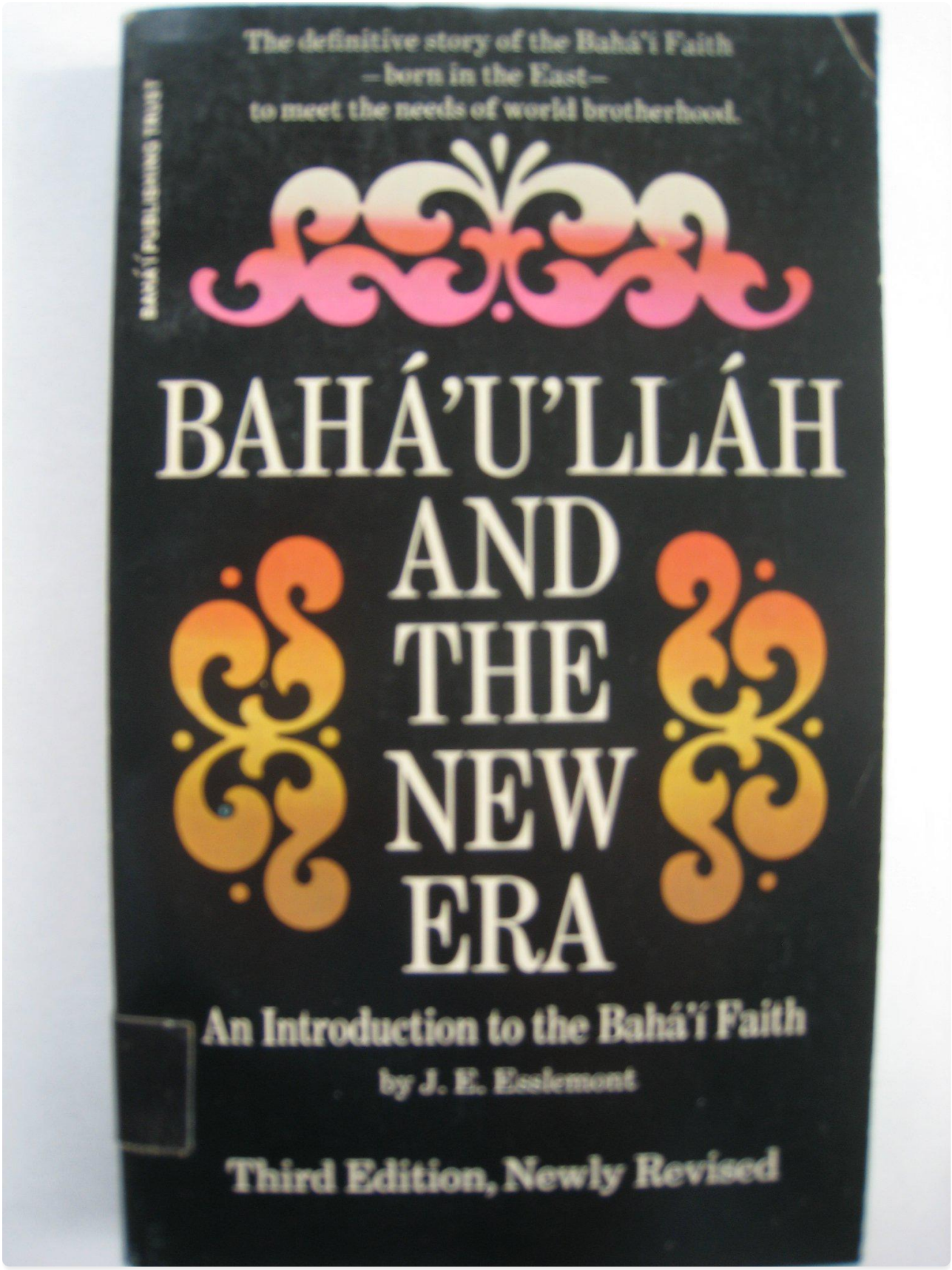
The definitive story of the Bahá'í Faith
—born in the East—
to meet the needs of world brotherhood.
BAHÁ'U'LLÁH
AND
THE
NEW
ERA
An Introduction to the Bahá'í Faith
by J. E. Esslemont
Third Edition, Newly Revised

Comments

October 9. On this date in 1968, the Universal House of Justice sent a letter to "Bahá'í Youth in Every Land" giving "Advice to Bahá'í Youth Concerning Pioneering and Education."

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Advice to Bahá'í Youth Concerning Pioneering and Education

9 October 1968

To the Bahá'í Youth in Every Land

Dear Bahá'í Friends,

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In the two years since we last addressed the youth of the Bahá'í worl

During the last days of August and the first days of September, when m

Many of them offered to pioneer, but one perplexing question recurred
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pioneer now? Undoubtedly this same question is in the mind of every young Bahá'í wishing to dedicate his life to the advancement of the Faith. There is no stock answer which applies to all situations; the beloved Guardian gave different answers to different individuals on this question. Obviously circumstances vary with each individual case. Each individual must decide how he can best serve the Cause. In making this decision, it will be helpful to weigh the following factors:

Upon becoming a Bahá'í one's whole life is, or should become devoted to the progress of the Cause of God, and every talent or faculty he possesses is ultimately committed to this overriding life objective. Within this framework he must consider, among other things, whether by continuing his education now he can be a more effective pioneer later, or alternatively whether the urgent need for pioneers, while possibilities for teaching are still open, outweighs an anticipated increase in effectiveness. This is not an easy decision, since oftentimes the spirit which prompts the pioneering offer is more important than one's academic attainments.

One's liability for military service may be a factor in timing the offer of pioneer service.

One may have outstanding obligations to others, including those who may be dependent on him for support.

It may be possible to combine a pioneer project with a continuing educational program. Consideration may also be given to the possibility that a pioneering experience, even though it interrupts the formal educational program, may prove beneficial in the long run in that studies would later be resumed with a more mature outlook.

The urgency of a particular goal which one is especially qualified to fill and for which there are no other offers.

The fact that the need for pioneers will undoubtedly be with

us for many generations to come, and that therefore there will be many calls in future for pioneering service.

The principle of consultation also applies. One may have the obligation to consult others, such as one's parents, one's Local and National Assemblies, and the pioneering committees.

Finally, bearing in mind the principle of sacrificial service and the unfailing promises Bahá'u'lláh ordained for those who arise to serve His Cause, one should pray and meditate on what his course of action will be. Indeed, it often happens that the answer will be found in no other way.

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We assure the youth that we are mindful of the many important decisio
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Deepest Bahá'í love,

Comments

October 9. On this date in 1971, the NSA of Ecuador wrote the UHJ regarding the deprivation "of his voting rights for violation of Bahá'í marriage law in that he married without having consent of all living parents. It is noted that he had a civil ceremony and a Catholic ceremony."

Original file: 0926.html (position #160)

October 9. On this date in 1971, the NSA of Ecuador wrote the UHJ regarding the deprivation "of his voting rights for violation of Bahá'í marriage law in that he married without having consent of all living parents. It is noted that he had a civil ceremony and a Catholic ceremony."

> *208. Cases Involving Only Civil Ceremony*
>
> *"We have your letter of October 9, 1971 informing us of your action to deprive ... of his voting rights for violation of Bahá'í marriage law in that he married without*

having consent of all living parents. It is noted that he had a civil ceremony and a Catholic ceremony. The question you have asked deals with possible restoration of his voting rights.

"In cases involving only the civil ceremony, voting rights may be restored if the Assembly feels that the believer is truly repentant and wishes to comply with the Bahá'í law previously broken. The civil marriage ceremony itself is not contrary to Bahá'í law, and therefore the dissolution of the civil marriage is not a prerequisite to restoration of voting rights. In such cases the Bahá'í marriage ceremony may take place if the parents now give their consent to the marriage and the Assembly is satisfied that the consent has been genuinely and freely given and is not conditioned by the fact that the parties have already had a civil ceremony. In such cases the Assembly would restore voting rights immediately before the Bahá'í ceremony on the condition that it be performed.

"Should ... apply for restoration of his voting rights, and should your Assembly feel that he is truly repentant, you should offer assistance in arranging the other details including helping him to obtain the consents of parents."

(From a letter of the Universal House of Justice to the National Spiritual Assembly of Ecuador, November 18, 1971)

Comments

Baha'i History - October 9. On this date in 2015, the Universal House of Justice wrote about using "the Internet as a medium for promoting Bahá’u’lláh’s vision of a new World Order."

Original file: 0925.html (position #159)

October 9. On this date in 2015, the Universal House of Justice wrote about using "the Internet as a medium for promoting Bahá’u’lláh’s vision of a new World Order."

Department of the Secretariat

9 October 2015

[To a National Spiritual Assembly]

Dear Bahá’í Friends,

... As you know, technological advancement is integral to the emergence of a global civilization. Indeed, the Internet is a manifestation of a development anticipated by the Guardian when, in describing the characteristics of a unified humanity, he foresaw that a “mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity.” Yet, learning to utilize the Internet in a manner conducive to material and spiritual progress is an immense challenge.

The Internet makes it possible for Bahá’í and Bahá’í-inspired content to become accessible

to a wide audience. In this connection, the House of Justice has encouraged the strengthening of the official Bahá'í presence on the World Wide Web, and it has been pleased to see the many advances made, especially in recent years, and looks forward to the further unfoldment of this process. Beyond that, many believers around the world, each according to his or her circumstances and in coherence with other endeavours of the community, use the Internet as a medium for promoting Bahá'u'lláh's vision of a new World Order, and it is natural for the friends to explore different ways to do so. However, given that the Internet allows for the instantaneous dissemination of content among growing multitudes, wisdom and self-discipline are required lest the significance or dignity of the Teachings become compromised by an unbecoming, inaccurate, or trivialized presentation.

A related consideration is that the institutions of the Faith are charged with the responsibility for creating and maintaining official sources of information about the Faith, such as national and international websites, regularly assessing the presentation of the Faith on the World Wide Web and providing the necessary guidance to individuals. The friends are generally free to determine what aspects of the Teachings they wish to touch upon in their contributions but in doing so should clearly distinguish their sites from those created by the institutions. This can be accomplished through a variety of means, including the name, description, or design of a site. While in the past the friends have at times been encouraged to refrain from using the word "Bahá'í", or forms of it, in the name of their websites, experience has demonstrated that this may not always be necessary if other aspects of the site unmistakably identify it as an individual initiative. In addition, individuals will no doubt wish to avoid a tone that could be perceived as authoritative or instructional. They will also want to steer away from areas that lie exclusively within the sphere of institutional responsibility, such as offering a comprehensive collection of the writings and of the messages of the House of Justice or an exhaustive calendar of Bahá'í events across many countries. This becomes particularly significant when the visibility of a website increases and it gains prominence. As the institutions guide the friends in adopting the proper posture, the aim is not to unduly restrict their efforts but to avoid confusion and misinformation.

Notwithstanding that a site may, of course, be accessed from any part of the world, a Bahá'í who seeks to establish a personal site should determine what would be an appropriate audience to address and the scope of subjects to be covered. For example, while it may be beneficial to reflect on the nature and form of the core activities, especially in the context of the experience of a cluster or region, certain problems arise in attempting to create a site that aims to speak to Bahá'ís worldwide about the subject. Such an approach could lead to

the cultural norms and values of a particular population being promoted to a universal audience—a pattern all too prevalent in the world today. There is also the danger of exerting an unintended influence on the process of learning unfolding at the grassroots, where individuals, communities, and institutions are acting as protagonists of their own growth and development. The perspectives offered in the following extract from the message dated 12 December 2011 from the House of Justice to all National Spiritual Assemblies—although in the specific context of artistic endeavours and supplementary educational materials—are especially relevant to aspects of culture mentioned above:

Propelled by forces generated both within and outside the Bahá'í community, the peoples of the earth can be seen to be moving from divergent directions, closer and closer to one another, towards what will be a world civilization so stupendous in character that it would be futile for us to attempt to imagine it today. As this centripetal movement of populations accelerates across the globe, some elements in every culture, not in accord with the teachings of the Faith, will gradually fall away, while others will be reinforced. By the same token, new elements of culture will evolve over time as people hailing from every human group, inspired by the Revelation of Bahá'u'lláh, give expression to patterns of thought and action engendered by His teachings, in part through artistic and literary works.... We long to see, for instance, the emergence of captivating songs from every part of the world, in every language, that will impress upon the consciousness of the young the profound concepts enshrined in the Bahá'í teachings. Yet such an efflorescence of creative thought will fail to materialize, should the friends fall, however inadvertently, into patterns prevalent in the world that give licence to those with financial resources to impose their cultural perspective on others, inundating them with materials and products aggressively promoted.

An overarching principle which should guide the efforts of the friends in their communications on the Internet pertains to the use of language. Bahá'u'lláh refers to human utterance as "an essence which aspireth to exert its influence and needeth moderation", and He enjoins His followers to "speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility." The House of Justice in its letter dated 29 December 1988 to the Bahá'ís in the United States observed: "Speech is a powerful phenomenon. Its freedom is both to be extolled and feared. It calls for an acute exercise of judgement, since both the limitation of speech and the excess of it can lead to dire consequences." With this in mind, Bahá'ís should embody moderation, courtesy, and humility in any discussion in which they take part—whether in person or online. They should recognize and transcend negative habits of thought and expression

absorbed from society, often unconsciously, and be on their guard lest they acquire the tendency to reduce the Faith or the processes of the Divine Plan into a simplistic or prescriptive set of points or steps, often conveyed in an unjustifiably authoritative or irreverent tone, or presume to speak with a voice that appears more representative than it can ever be. In this regard, those managing various sites will need to give thought to their own underlying attitudes that may be conveyed through content and manner of expression. In striving for such heightened consciousness, questions to be reflected upon may, for instance, include: How will they avoid the unthinking adoption of fads prevalent online that may undermine their purpose? Is the type of humour employed appropriate? How will the content be perceived by someone who is not familiar with the Faith? As they aspire to achieve the Bahá'í standard, the friends should endeavour to rise above, rather than emulate, widely employed techniques of persuasion and sensationalism, which are often reductive or crass, and must always remain conscious that they are striving for "an etiquette of expression worthy of the approaching maturity of the human race".

With loving Bahá'í greetings,

Department of the Secretariat

Comments

Baha'i History - October 9. On this date in 1968, the UHJ addressed "the enrollment under the banner of Bahá’u’lláh of a growing army of young men and women eager to serve His Cause" answering "one perplexing question recurred: Shall I continue my education, or should I pioneer, now?"

Original file: 0924.html (position #158)

October 9. On this date in 1968, the Universal House of Justice addressed "the enrollment under the banner of Bahá’u’lláh of a growing army of young men and women eager to serve His Cause" answering "one perplexing question recurred: Shall I continue my education, or should I pioneer, now?"

9 October 1968

To the Bahá'í Youth in Every Land

Dear Bahá'í Friends,

In the two years since we last addressed the youth of the Bahá'í world many remarkable advances have been made in the fortunes of the Faith. Not the least of these is the enrollment under the banner of Bahá'u'lláh of a growing army of young men and women eager to serve His Cause. The zeal, the enthusiasm, the steadfastness and the devotion of the youth in every land has brought great joy and assurance to our hearts.

During the last days of August and the first days of September, when nearly two thousand believers from all over the world gathered in the Holy Land to commemorate the Centenary of Bahá'u'lláh's arrival on these sacred shores, we had an opportunity to observe at first hand those qualities of good character, selfless service and determined effort exemplified in the youth who served as volunteer helpers, and we wish to express our gratitude for their loving assistance and for their example.

Many of them offered to pioneer, but one perplexing question recurred: Shall I continue my education, or should I pioneer, now? Undoubtedly this same question is in the mind of every young Bahá'í wishing to dedicate his life to the advancement of the Faith. There is no stock answer which applies to all situations; the beloved Guardian gave different answers to different individuals on this question. Obviously circumstances vary with each individual case. Each individual must decide how he can best serve the Cause. In making this decision, it will be helpful to weigh the following factors:

Upon becoming a Bahá'í one's whole life is, or should become devoted to the progress of the Cause of God, and every talent or faculty he possesses is ultimately committed to this overriding life objective. Within this framework he must consider, among other things, whether by continuing his education now he can be a more effective pioneer later, or alternatively whether the urgent need for pioneers, while possibilities for teaching are still open, outweighs an anticipated increase in effectiveness. This is not an easy decision, since oftentimes the spirit which prompts the pioneering offer is more important than one's academic attainments.

One's liability for military service may be a factor in timing the offer of pioneer service.

One may have outstanding obligations to others, including those who may be dependent on him for support.

It may be possible to combine a pioneer project with a continuing educational program.

Consideration may also be given to the possibility that a pioneering experience, even though it interrupts the formal educational program, may prove beneficial in the long run in that studies would later be resumed with a more mature outlook.

The urgency of a particular goal which one is especially qualified to fill and for which there are no other offers.

The fact that the need for pioneers will undoubtedly be with us for many generations to come, and that therefore there will be many calls in future for pioneering service.

The principle of consultation also applies. One may have the obligation to consult others, such as one's parents, one's Local and National Assemblies, and the pioneering committees.

Finally, bearing in mind the principle of sacrificial service and the unfailing promises Bahá'u'lláh ordained for those who arise to serve His Cause, one should pray and meditate on what his course of action will be. Indeed, it often happens that the answer will be found in no other way.

We assure the youth that we are mindful of the many important decisions they must make as they tread the path of service to Bahá'u'lláh. We will offer our ardent supplications at the Holy Threshold that all will be divinely guided and that they will attract the blessings of the All-Merciful.

Deepest Bahá'í love,

[signed: The Universal House of Justice]

Comments

October 9. On this date in 1975, the UHJ wrote "Basically, Bahá'í Law pertaining to marriage requires that the parties intending to marry must obtain consent of all living natural parents. Further, the responsibility of the parents in giving their consent is unrestricted and unconditioned..."

Original file: 0923.html (position #157)

October 9. On this date in 1975, the UHJ wrote

"Basically, Bahá'í Law pertaining to marriage requires that the parties intending to marry must obtain consent of all living natural parents. Further, the responsibility of the parents

in giving their consent is unrestricted and unconditioned..."

> *1254. If Parents Do Not Name Future Spouse in Letter of Consent*
>
> *"Basically, Bahá'í Law pertaining to marriage requires that the parties intending to marry must obtain consent of all living natural parents. Further, the responsibility of the parents in giving their consent is unrestricted and unconditioned, but in discharging this duty they are responsible for their decision to God. Should the parents in their letter of consent, as you indicated, not name a specific future spouse, the House of Justice states that it could be accepted and it would be permissible to perform a Bahá'í marriage ceremony on the basis of such a letter."*
>
> *(From a letter written on behalf of the Universal House of Justice to an individual believer, October 9, 1975)*

Comments

vainlisko: You can tell Persians were behind this

October 9. On this date in 1947, Shoghi Effendi wrote that Bahá'ís "do not believe that there was a bodily resurrection after the Crucifixion of Christ, but that there was a time after His Ascension when His disciples perceived spiritually His true greatness and realized He was eternal in being."

Original file: 0922.html (position #156)

October 9. On this date in 1947, Shoghi Effendi wrote that Bahá'ís "do not believe that there was a bodily resurrection after the Crucifixion of Christ, but that there was a time after His Ascension when His disciples perceived spiritually His true greatness and realized He was eternal in being. This is what has been reported symbolically in the New Testament and been misunderstood. His eating with His disciples after the resurrection is the same thing."

1648. Bahá'ís Do Not Believe in a Bodily Resurrection After the Crucifixion

"...We do not believe that there was a bodily resurrection after the Crucifixion of Christ, but that there was a time after His Ascension when His disciples perceived spiritually His true greatness and realized He was eternal in being. This is what has been reported symbolically in the New Testament and been misunderstood. His eating with His disciples after the resurrection is the same thing."

(From a letter written on behalf of the Guardian to an individual believer, October 9, 1947)

Comments

October 10. On this date in 1936, Shoghi Effendi wrote "About the consent of parents for marriage...It is also required in the event of a second marriage, after the dissolution of the first whether through death or through divorce..obligation irrespective of whether the parents are Bahá'ís or not."

Original file: 0921.html (position #155)

October 10. On this date in 1936, Shoghi Effendi wrote "About the consent of parents for marriage: this is required before and also after the man or woman is twenty-one years of age. It is also required in the event of a second marriage, after the dissolution of the first whether through death or through divorce. The parental consent is also a binding obligation irrespective of whether the parents are Bahá'ís or not, whether they are friendly or opposed to the Cause. In the event of the death of both parents, the consent of a guardian is not required."

About the consent of parents for marriage: this is required before and also after the man or woman is twenty-one years of age. It is also required in the event of a second marriage, after the dissolution of the first whether through death or through divorce.

The parental consent is also a binding obligation irrespective of whether the parents are Bahá'ís or not, whether they are friendly or opposed to the Cause. In the event of the death of both parents, the consent of a guardian is not required.

10 October 1936 to an individual believer.

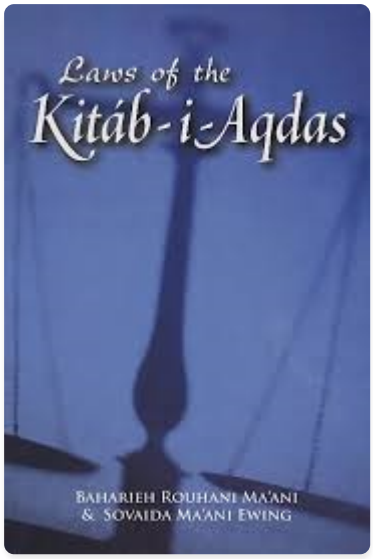
Comments

October 10. On this date in 1936, Shoghi Effendi wrote "The use of the Greatest Name 95 times a day is not absolutely binding. This and other similar matters will be clearly and fully explained when the 'Aqdas' is published."

October 10. On this date in 1936, Shoghi Effendi wrote "The use of the Greatest Name 95 times a day is not absolutely binding. This and other similar matters will be clearly and fully explained when the 'Aqdas' is published." A translation of the *Kitáb-i-Aqdas* was published by the Royal Asiatic Society in 1961, three decades before the Bahá'í Administration's officially-sanctioned translation in 1992.

> *905. Reciting the Greatest Name 95 Times Daily*
>
> *"The use of the Greatest Name 95 times a day is not absolutely binding. This and other similar matters will be clearly and fully explained when the 'Aqdas' is published. At present, however, the friends should be careful not to lay an undue emphasis upon them.*
>
> *"When using the Greatest Name the words 'Allah-u-Abha' should be used and not 'Ya Baha'u'l-Abha'."*

> *(From a letter written on behalf of Shoghi Effendi to an individual believer, October 10, 1936)*



Comments

October 10. On this date in 1912, Abdu'l-Bahá critiqued evolution "Between man and the ape, however, there is one link missing...The lost link of Darwinian theory is itself a proof that man is not an animal....Its absence is an indication that man has never been an animal. It will never be found."

Original file: 0919.html (position #153)

October 10. On this date in 1912, 'Abdu'l-Bahá critiqued evolution "Between man and the ape, however, there is one link missing...The lost link of Darwinian theory is itself a proof that man is not an animal. How is it possible to have all the links present and that important link absent? Its absence is an indication that man has never been an animal. It will never be found."

Talk given 10 October 1912

Talk at Open Forum

San Francisco, California

Notes by Bijou Straun

Although I was feeling indisposed this evening, yet owing to the love I entertain for you I have attended this meeting. For I have heard that this is an open forum, investigating reality; that you are free from blind imitations, desiring to arrive at the truth of things, and that your endeavors are lofty. ***Therefore, I have thought it expedient to discourse upon the subject of philosophy, which is alike interesting to the East and the West, enabling us to consider the analogies and differences between the philosophical teachings of the Orient and Occident.***

The criterion of judgment in the estimation of western philosophers is sense perception. They consider that which is tangible or perceptible to the senses to be a reality--that there is no doubt of its existence. For example, we prove the existence of this light through the sense of sight; we visualize this room; we see the sun, the green fields; we use our sense of sight to observe them. The opinion of these philosophers is that such perception is reality, that the senses are the highest standard of perception and judgment, in which there can neither be doubt nor uncertainty. In the estimation of the philosophers of the Orient, especially those of Greece and Persia, the standard of judgment is the intellect. They are of the opinion that the criterion of the senses is defective, and their proof is that the senses are often deceived and mistaken. That which is liable to mistake cannot be infallible, cannot be a true standard of judgment.

Among the senses the most powerful and reliable is that of sight. This sense views a mirage as a body of water and is positive as to its character, whereas a mirage is nonexistent. The sense of vision, or sight, sees reflected images in a mirror as verities, when reason declares them to be nonexistent. The eye sees the sun and planets revolving around the earth, whereas in reality the sun is stationary, central, and the earth revolves upon its own axis. The sense of sight sees the earth as a plane, whereas the faculty of reason discovers it to be spherical. The eye views the heavenly bodies in boundless space as small and insignificant, whereas reason declares them to be colossal suns. The sense of sight beholds a whirling

spark of fire as a circle of light and is without doubt as to it, whereas such a circle is nonexistent. A man sailing in a ship sees the banks on either side as if they were moving, whereas the ship is moving. Briefly, there are many instances and evidences which disprove the assertion that tangibilities and sense impressions are certainties, for the senses are misleading and often mistaken. How, then, can we rightly declare that they prove reality when the standard or criterion itself is defective?

The philosophers of the East consider the perfect criterion to be reason or intellect, and according to that standard the realities of all objects can be proved; for, they say, the standard of reason and intellect is perfect, and everything provable through reason is veritable. Therefore, those philosophers consider all philosophical deductions to be correct when weighed according to the standard of reason, and they state that the senses are the assistants and instruments of reason, and that although the investigation of realities may be conducted through the senses, the standard of knowing and judgment is reason itself. In this way the philosophers of the East and West differ and disagree. The materialistic philosophers of the West declare that man belongs to the animal kingdom, whereas the philosophers of the East--such as Plato, Aristotle and the Persians -- divide the world of existence or phenomena of life into two general categories or kingdoms: one the animal kingdom, or world of nature, the other the human kingdom, or world of reason.

Man is distinguished above the animals through his reason. The perceptions of man are of two kinds: tangible, or sensible, and reasonable, whereas the animal perceptions are limited to the senses, the tangible only. The tangible perceptions may be likened to this candle, the reasonable perceptions to the light. Calculations of mathematical problems and determining the spherical form of the earth are through the reasonable perceptions. The center of gravity is a hypothesis of reason. Reason itself is not tangible, perceptible to the senses. Reason is an intellectual verity or reality. All qualities are ideal realities, not tangible realities. For instance, we say this man is a scholarly man. Knowledge is an ideal attainment not perceptible to the senses. When you see this scholarly man, your eye does not see his knowledge, your ear cannot hear his science, nor can you sense it by taste. It is not a tangible verity. Science itself is an ideal verity. It is evident, therefore, that the perceptions of man are twofold: the reasonable and the tangible, or sensible.

As to the animal: It is endowed only with sense perception. It is lacking the reasonable perception. It cannot apprehend ideal realities. The animal cannot conceive of the earth as a sphere. The intelligence of an animal located in Europe could never have planned the discovery of the continent of America. The animal kingdom is incapable of discovering the latent mysteries of nature--such as electricity--and bringing them forth from the invisible to the plane of visibility. It is evident that the discoveries and inventions transcend the animal intelligence. The animal cannot penetrate the secrets of genesis and creation. Its mind is incapable of conceiving the verity of ether. It cannot know the mysteries of magnetism because the bestowals of abstract reason and intellect are absent in its endowment. That is to say, the animal in its creation is a captive of the senses. Beyond the tangibilities and impressions of the senses it cannot accept anything. It denies everything. It is incapable of ideal perception and, therefore, a captive of the senses.

Virtue, or perfection, belongs to man, who possesses both the capacity of the senses and ideal perception. For instance, astronomical discoveries are man's accomplishments. He has not gained this knowledge through his senses. The greater part of it has been attained through intellect, through the ideal senses. Man's inventions have appeared through the avenue of his reasonable faculties. All his scientific attainments have come through the faculty of reason. Briefly, the evidences of intellect or reason are manifest in man. By them he is differentiated from the animal. Therefore, the animal kingdom is distinct and inferior to the human kingdom. ***Notwithstanding this, the philosophers of the West have certain syllogisms, or demonstrations, whereby they endeavor to prove that man had his origin in the animal kingdom;*** *that although he is now a vertebrate, he originally lived in the sea; from thence he was transferred to the land and became vertebrate; that gradually his feet and hands appeared in his anatomical development; then he began to walk upon all fours, after which he attained to human stature, walking erect. They find that his anatomy has undergone successive changes, finally assuming human form, and that these intermediate forms or changes are like links connected.* ***Between man and the ape, however, there is one link missing,*** *and to the present time scientists have not been able to discover it. Therefore, the greatest proof of this western theory of human evolution is anatomical, reasoning that there are certain vestiges of organs found in man which are peculiar to the ape and lower animals, and setting forth the conclusion that man at some time in his upward progression has*

possessed these organs which are no longer functioning but appear now as mere rudiments and vestiges.

For example, a serpent has a certain appendage which indicates that at one time it was possessed of long limbs, but as this creature began to find its habitation in the holes of the earth, these limbs, no longer needed, became atrophied and shrunk, leaving but a vestige, or appendage, as an evidence of the time when they were lengthy and serviceable. Likewise, it is claimed man had a certain appendage which shows that there was a time when his anatomical structure was different from his present organism and that there has been a corresponding transformation or change in that structure. The coccyx, or extremity of the human spinal column, is declared to be the vestige of a tail which man formerly possessed but which gradually disappeared when he walked erect and its utility ceased. These statements and demonstrations express the substance of western philosophy upon the question of human evolution.

The philosophers of the Orient in reply to those of the western world say: Let us suppose that the human anatomy was primordially different from its present form, that it was gradually transformed from one stage to another until it attained its present likeness, that at one time it was similar to a fish, later an invertebrate and finally human. This anatomical evolution or progression does not alter or affect the statement that the development of man was always human in type and biological in progression. For the human embryo when examined microscopically is at first a mere germ or worm. Gradually as it develops it shows certain divisions; rudiments of hands and feet appear--that is to say, an upper and a lower part are distinguishable. Afterward it undergoes certain distinct changes until it reaches its actual human form and is born into this world. But at all times, even when the embryo resembled a worm, it was human in potentiality and character, not animal. The forms assumed by the human embryo in its successive changes do not prove that it is animal in its essential character. Throughout this progression there has been a transference of type, a conservation of species or kind. Realizing this we may acknowledge the fact that at one time man was an inmate of the sea, at another period an invertebrate, then a vertebrate and finally a human being standing erect. Though we admit these changes, we cannot say man is an animal. In each one of these stages are signs and evidences of his human existence and destination. Proof of this lies in the fact that in the embryo man still resembles a worm. This embryo still progresses from one state to another, assuming different forms until that which was potential in it--namely, the human image--appears.

Therefore, in the protoplasm, man is man. Conservation of species demands it.

The lost link of Darwinian theory is itself a proof that man is not an animal. How is it possible to have all the links present and that important link absent? Its absence is an indication that man has never been an animal. It will never be found.

The significance is this: that the world of humanity is distinct from the animal kingdom. This is the teaching of the philosophers of the Orient. They have a proof for it. The proof is that the animals are captives of nature. *All existence and phenomena of the lower kingdoms are captives of nature; the mighty sun, the numberless stars, the kingdoms of the vegetable and mineral, none of these can deviate one hair's breadth from the limitation of nature's laws. They are, as it were, arrested by nature's hands. But man breaks the laws of nature and makes them subservient to his uses. For instance, man is an animate earthly being in common with the animals. The exigency of nature demands that he should be restricted to the earth; but he, by breaking the laws of nature, soars in the atmosphere high above it. By the application of his intellect he overcomes natural law and dives beneath the seas in submarines or sails across them in ships. He arrests a mighty force of nature such as electricity and imprisons it in an incandescent lamp. According to the law of nature he should be able to communicate at a distance of, say, one thousand feet; but through his inventions and discoveries he communicates with the East and with the West in a few moments. This is breaking the laws of nature. Man arrests the human voice and reproduces it in a phonograph. At most his voice should be heard only a few hundred feet away, but he invents an instrument which transmits it one thousand miles. In brief, all the present arts and sciences, inventions and discoveries man has brought forth were once mysteries which nature had decreed should remain hidden and latent, but man has taken them out of the plane of the invisible and brought them into the plane of the visible. This is contrary to nature's laws. Electricity should be a latent mystery, but man discovers it and makes it his servant. He wrests the sword from nature's hand and uses it against nature, proving that there is a power in him which is beyond nature, for it is capable of breaking and subduing the laws of nature. If this power were not supernatural and extraordinary, man's accomplishments would not have been possible.*

Furthermore, it is evident that in the world of nature conscious knowledge is absent. Nature is without knowing, whereas man is conscious. Nature is devoid of

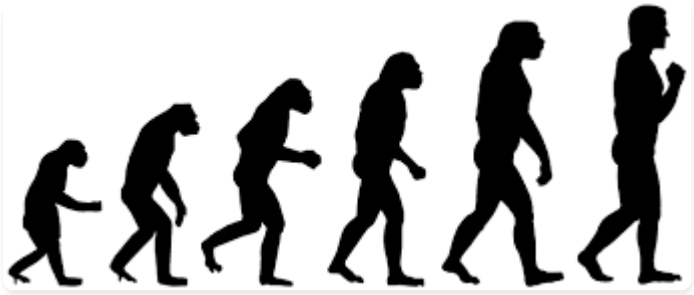
memory; man possesses memory. Nature is without perception and volition; man possesses both. It is evident that virtues are inherent in man which are not present in the world of nature. This is provable from every standpoint.

If it be claimed that the intellectual reality of man belongs to the world of nature--that it is a part of the whole--we ask is it possible for the part to contain virtues which the whole does not possess? For instance, is it possible for the drop to contain virtues of which the aggregate body of the sea is deprived? Is it possible for a leaf to be imbued with virtues which are lacking in the whole tree? Is it possible that the extraordinary faculty of reason in man is animal in character and quality? On the other hand, it is evident and true, though most astounding, that in man there is present this supernatural force or faculty which discovers the realities of things and which possesses the power of idealization or intellection. It is capable of discovering scientific laws, and science we know is not a tangible reality. Science exists in the mind of man as an ideal reality. The mind itself, reason itself, is an ideal reality and not tangible.

Notwithstanding this, some of the sagacious men declare: We have attained to the superlative degree of knowledge; we have penetrated the laboratory of nature, studying sciences and arts; we have attained the highest station of knowledge in the human world; we have investigated the facts as they are and have arrived at the conclusion that nothing is rightly acceptable except the tangible, which alone is a reality worthy of credence; all that is not tangible is imagination and nonsense.

Strange indeed that after twenty years training in colleges and universities man should reach such a station wherein he will deny the existence of the ideal or that which is not perceptible to the senses. *Have you ever stopped to think that the animal already has graduated from such a university? Have you ever realized that* ***the cow is already a professor emeritus of that university? For the cow without hard labor and study is already a philosopher of the superlative degree in the school of nature. The cow denies everything that is not tangible, saying, "I can see! I can eat! Therefore, I believe only in that which is tangible!"***

Then why should we go to the colleges? Let us go to the cow.



Comments

Baha'i History - October 10. On this date in 1912, 'Abdu'l-Bahá wrote "Strange indeed that after twenty years training in colleges and universities man should reach such a station wherein he will deny the existence of the ideal or that which is not perceptible to the senses..."

Original file: 0918.html (position #152)

October 10. On this date in 1912, 'Abdu'l-Bahá wrote "Strange indeed that after twenty years training in colleges and universities man should reach such a station wherein he will deny the existence of the ideal or that which is not perceptible to the senses....the cow is already a professor emeritus of that university... The cow denies everything that is not tangible, saying, "I can see! I can eat! Therefore, I believe only in that which is tangible! Then why should we go to the colleges? Let us go to the cow."

http://bahai-library.com/writings/abdulbaha/pup/23/sec-4.html

Talk given 10 October 1912

Talk at Open Forum

San Francisco, California

Notes by Bijou Straun

Although I was feeling indisposed this evening, yet owing to the love I entertain for you I have attended this meeting. For I have heard that this is an open forum, investigating reality; that you are free from blind imitations, desiring to arrive at the truth of things, and that your endeavors are lofty. ***Therefore, I have thought it expedient to discourse upon the subject of philosophy, which is alike interesting to the East and the West, enabling us to consider the analogies and differences between the philosophical teachings of the Orient and Occident.***

The criterion of judgment in the estimation of western philosophers is sense perception. They consider that which is tangible or perceptible to the senses to be a reality--that there is no doubt of its existence. For example, we prove the existence of this light through the sense of sight; we visualize this room; we see the sun, the green fields; we use our sense of sight to observe them. The opinion of these philosophers is that such perception is reality, that the senses are the highest standard of perception and judgment, in which there can neither be doubt nor uncertainty. In the estimation of the philosophers of the Orient, especially those of Greece and Persia, the standard of judgment is the intellect. They are of the opinion that the criterion of the senses is defective, and their proof is that the senses are often deceived and mistaken. That which is liable to mistake cannot be infallible, cannot be a true standard of judgment.

Among the senses the most powerful and reliable is that of sight. This sense views a mirage as a body of water and is positive as to its character, whereas a mirage is nonexistent. The sense of vision, or sight, sees reflected images in a mirror as verities, when reason declares them to be nonexistent. The eye sees the sun and planets revolving around the earth, whereas in reality the sun is stationary, central, and the earth revolves upon its own axis. The sense of sight sees the earth as a plane, whereas the faculty of reason discovers it to be spherical. The eye views the heavenly bodies in boundless space as small and insignificant, whereas

reason declares them to be colossal suns. The sense of sight beholds a whirling spark of fire as a circle of light and is without doubt as to it, whereas such a circle is nonexistent. A man sailing in a ship sees the banks on either side as if they were moving, whereas the ship is moving. Briefly, there are many instances and evidences which disprove the assertion that tangibilities and sense impressions are certainties, for the senses are misleading and often mistaken. How, then, can we rightly declare that they prove reality when the standard or criterion itself is defective?

The philosophers of the East consider the perfect criterion to be reason or intellect, and according to that standard the realities of all objects can be proved; for, they say, the standard of reason and intellect is perfect, and everything provable through reason is veritable. Therefore, those philosophers consider all philosophical deductions to be correct when weighed according to the standard of reason, and they state that the senses are the assistants and instruments of reason, and that although the investigation of realities may be conducted through the senses, the standard of knowing and judgment is reason itself. In this way the philosophers of the East and West differ and disagree. The materialistic philosophers of the West declare that man belongs to the animal kingdom, whereas the philosophers of the East--such as Plato, Aristotle and the Persians -- divide the world of existence or phenomena of life into two general categories or kingdoms: one the animal kingdom, or world of nature, the other the human kingdom, or world of reason.

Man is distinguished above the animals through his reason. The perceptions of man are of two kinds: tangible, or sensible, and reasonable, whereas the animal perceptions are limited to the senses, the tangible only. The tangible perceptions may be likened to this candle, the reasonable perceptions to the light. Calculations of mathematical problems and determining the spherical form of the earth are through the reasonable perceptions. The center of gravity is a hypothesis of reason. Reason itself is not tangible, perceptible to the senses. Reason is an intellectual verity or reality. All qualities are ideal realities, not tangible realities. For instance, we say this man is a scholarly man. Knowledge is an ideal attainment not perceptible to the senses. When you see this scholarly man, your eye does not see his knowledge, your ear cannot hear his science, nor can you sense it by taste. It is not a tangible verity. Science itself is an ideal verity. It is evident, therefore, that the perceptions of man are twofold: the reasonable and the tangible, or sensible.

As to the animal: It is endowed only with sense perception. It is lacking the reasonable perception. It cannot apprehend ideal realities. The animal cannot conceive of the earth as a sphere. The intelligence of an animal located in Europe could never have planned the discovery of the continent of America. The animal kingdom is incapable of discovering the latent mysteries of nature--such as electricity--and bringing them forth from the invisible to the plane of visibility. It is evident that the discoveries and inventions transcend the animal intelligence. The animal cannot penetrate the secrets of genesis and creation. Its mind is incapable of conceiving the verity of ether. It cannot know the mysteries of magnetism because the bestowals of abstract reason and intellect are absent in its endowment. That is to say, the animal in its creation is a captive of the senses. Beyond the tangibilities and impressions of the senses it cannot accept anything. It denies everything. It is incapable of ideal perception and, therefore, a captive of the senses.

Virtue, or perfection, belongs to man, who possesses both the capacity of the senses and ideal perception. For instance, astronomical discoveries are man's accomplishments. He has not gained this knowledge through his senses. The greater part of it has been attained through intellect, through the ideal senses. Man's inventions have appeared through the avenue of his reasonable faculties. All his scientific attainments have come through the faculty of reason. Briefly, the evidences of intellect or reason are manifest in man. By them he is differentiated from the animal. Therefore, the animal kingdom is distinct and inferior to the human kingdom. ***Notwithstanding this, the philosophers of the West have certain syllogisms, or demonstrations, whereby they endeavor to prove that man had his origin in the animal kingdom;*** *that although he is now a vertebrate, he originally lived in the sea; from thence he was transferred to the land and became vertebrate; that gradually his feet and hands appeared in his anatomical development; then he began to walk upon all fours, after which he attained to human stature, walking erect. They find that his anatomy has undergone successive changes, finally assuming human form, and that these intermediate forms or changes are like links connected.* ***Between man and the ape, however, there is one link missing,*** *and to the present time scientists have not been able to discover it. Therefore, the greatest proof of this western theory of human evolution is anatomical, reasoning that there are certain vestiges of organs found in man which are peculiar to the ape and lower animals, and setting forth the conclusion that man at some time in his upward progression has*

possessed these organs which are no longer functioning but appear now as mere rudiments and vestiges.

For example, a serpent has a certain appendage which indicates that at one time it was possessed of long limbs, but as this creature began to find its habitation in the holes of the earth, these limbs, no longer needed, became atrophied and shrunk, leaving but a vestige, or appendage, as an evidence of the time when they were lengthy and serviceable. Likewise, it is claimed man had a certain appendage which shows that there was a time when his anatomical structure was different from his present organism and that there has been a corresponding transformation or change in that structure. The coccyx, or extremity of the human spinal column, is declared to be the vestige of a tail which man formerly possessed but which gradually disappeared when he walked erect and its utility ceased. These statements and demonstrations express the substance of western philosophy upon the question of human evolution.

The philosophers of the Orient in reply to those of the western world say: Let us suppose that the human anatomy was primordially different from its present form, that it was gradually transformed from one stage to another until it attained its present likeness, that at one time it was similar to a fish, later an invertebrate and finally human. This anatomical evolution or progression does not alter or affect the statement that the development of man was always human in type and biological in progression. For the human embryo when examined microscopically is at first a mere germ or worm. Gradually as it develops it shows certain divisions; rudiments of hands and feet appear--that is to say, an upper and a lower part are distinguishable. Afterward it undergoes certain distinct changes until it reaches its actual human form and is born into this world. But at all times, even when the embryo resembled a worm, it was human in potentiality and character, not animal. The forms assumed by the human embryo in its successive changes do not prove that it is animal in its essential character. Throughout this progression there has been a transference of type, a conservation of species or kind. Realizing this we may acknowledge the fact that at one time man was an inmate of the sea, at another period an invertebrate, then a vertebrate and finally a human being standing erect. Though we admit these changes, we cannot say man is an animal. In each one of these stages are signs and evidences of his human existence and destination. Proof of this lies in the fact that in the embryo man still resembles a worm. This embryo still progresses from one state to another, assuming different forms until that which was potential in it--namely, the human image--appears.

Therefore, in the protoplasm, man is man. Conservation of species demands it.

The lost link of Darwinian theory is itself a proof that man is not an animal. How is it possible to have all the links present and that important link absent? Its absence is an indication that man has never been an animal. It will never be found.

The significance is this: that the world of humanity is distinct from the animal kingdom. This is the teaching of the philosophers of the Orient. They have a proof for it. The proof is that the animals are captives of nature. *All existence and phenomena of the lower kingdoms are captives of nature; the mighty sun, the numberless stars, the kingdoms of the vegetable and mineral, none of these can deviate one hair's breadth from the limitation of nature's laws. They are, as it were, arrested by nature's hands. But man breaks the laws of nature and makes them subservient to his uses. For instance, man is an animate earthly being in common with the animals. The exigency of nature demands that he should be restricted to the earth; but he, by breaking the laws of nature, soars in the atmosphere high above it. By the application of his intellect he overcomes natural law and dives beneath the seas in submarines or sails across them in ships. He arrests a mighty force of nature such as electricity and imprisons it in an incandescent lamp. According to the law of nature he should be able to communicate at a distance of, say, one thousand feet; but through his inventions and discoveries he communicates with the East and with the West in a few moments. This is breaking the laws of nature. Man arrests the human voice and reproduces it in a phonograph. At most his voice should be heard only a few hundred feet away, but he invents an instrument which transmits it one thousand miles. In brief, all the present arts and sciences, inventions and discoveries man has brought forth were once mysteries which nature had decreed should remain hidden and latent, but man has taken them out of the plane of the invisible and brought them into the plane of the visible. This is contrary to nature's laws. Electricity should be a latent mystery, but man discovers it and makes it his servant. He wrests the sword from nature's hand and uses it against nature, proving that there is a power in him which is beyond nature, for it is capable of breaking and subduing the laws of nature. If this power were not supernatural and extraordinary, man's accomplishments would not have been possible.*

Furthermore, it is evident that in the world of nature conscious knowledge is absent. Nature is without knowing, whereas man is conscious. Nature is devoid of

memory; man possesses memory. Nature is without perception and volition; man possesses both. It is evident that virtues are inherent in man which are not present in the world of nature. This is provable from every standpoint.

If it be claimed that the intellectual reality of man belongs to the world of nature--that it is a part of the whole--we ask is it possible for the part to contain virtues which the whole does not possess? For instance, is it possible for the drop to contain virtues of which the aggregate body of the sea is deprived? Is it possible for a leaf to be imbued with virtues which are lacking in the whole tree? Is it possible that the extraordinary faculty of reason in man is animal in character and quality? On the other hand, it is evident and true, though most astounding, that in man there is present this supernatural force or faculty which discovers the realities of things and which possesses the power of idealization or intellection. It is capable of discovering scientific laws, and science we know is not a tangible reality. Science exists in the mind of man as an ideal reality. The mind itself, reason itself, is an ideal reality and not tangible.

Notwithstanding this, some of the sagacious men declare: We have attained to the superlative degree of knowledge; we have penetrated the laboratory of nature, studying sciences and arts; we have attained the highest station of knowledge in the human world; we have investigated the facts as they are and have arrived at the conclusion that nothing is rightly acceptable except the tangible, which alone is a reality worthy of credence; all that is not tangible is imagination and nonsense.

Strange indeed that after twenty years training in colleges and universities man should reach such a station wherein he will deny the existence of the ideal or that which is not perceptible to the senses. *Have you ever stopped to think that the animal already has graduated from such a university? Have you ever realized that* ***the cow is already a professor emeritus of that university? For the cow without hard labor and study is already a philosopher of the superlative degree in the school of nature. The cow denies everything that is not tangible, saying, "I can see! I can eat! Therefore, I believe only in that which is tangible!"***

Then why should we go to the colleges? Let us go to the cow.

Comments

October 10. On this date in 1976, the UHJ wrote the ITC that "the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies"...discreetly "investigate" their activities...counteract these schemes and arrest the spread of their influence."

Original file: 0917.html (position #151)

October 10. On this date in 1976, the UHJ wrote the ITC that "in the light of the warnings of Shoghi Effendi, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies or to have been put out of the Faith", discreetly "investigate" their activities, warn intelligently the friends of the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, prepare them for the "dire contests" which are "destined to range the Army of Light against the forces of darkness", and, when the influence of the enemies

spreads and reaches their fold, the members of these Auxiliary Boards should be alert to their schemes to "dampen the zeal and sap the loyalty" of the believers and, by adopting "wise and effective measures", counteract these schemes and arrest the spread of their influence."

> *Extract From A Letter Written By The Universal House Of Justice:*
>
> ***The need to protect the Faith from the attacks of its enemies is not generally appreciated by the friends because such attacks, particularly in the West, have so far been intermittent. However, we know that these attacks will increase and will become concerted and universal.*** *The writings of our Faith clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as our beloved Faith pursues its onward march towards ultimate victory.* ***Therefore, in the light of the warnings of Shoghi Effendi, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies or to have been put out of the Faith", discreetly "investigate" their activities, warn intelligently the friends of the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, prepare them for the "dire contests" which are "destined to range the Army of Light against the forces of darkness", and, when the influence of the enemies spreads and reaches their fold, the members of these Auxiliary Boards should be alert to their schemes to "dampen the zeal and sap the loyalty" of the believers and, by adopting "wise and effective measures", counteract these schemes and arrest the spread of their influence.*** *Above all, the members of the Protection Boards should concentrate on deepening the friends' knowledge of the Covenant and increasing their love and loyalty to it, on clearly and frankly answering, in conformity with the teachings, whatever questions may trouble any of the believers, on fostering the spiritual profundity and strength of their faith and certitude, and on promoting whatever will increase the spirit of loving unity in Bahá'í communities.*
>
> *The primary tasks of the Propagation Boards, however, are to direct the believers' attention to the goals of whatever plans have been placed before them, to stimulate and assist them to promote the teaching work in the fields of*

proclamation, expansion, consolidation and pioneering, to encourage contributions to the funds, and to act as standard-bearers of the teachers of the Faith, leading them to new achievements in the diffusion of God's Message to their fellow human beings....

It should, furthermore, be remembered that these self-same functions are being carried out by the Assemblies, national and local, and their committees, which have at this time the great responsibility for actually executing the teaching plans and for administering, consolidating and protecting the Bahá'í communities. The Auxiliary Board members should thus watch carefully that their work reinforces and complements that of the administrative institutions.

(In a letter written by the Universal House of Justice, 10 October 1976 to the International Teaching Centre)

Comments

October 11. On this date in 1972, Amatu'l-Bahá Rúhíyyih Khánum arrived in Malawi where she was "met by the Counsellor Mr. Shidan Fatheázam and the representatives of the National Spiritual Assembly, as well as by official government representatives in the V.I.P. lounge where Amatu’l-Bahá had …."

Original file: 0916.html (position #150)

October 11. On this date in 1970, Amatu'l-Bahá Rúhíyyih Khánum arrived in Malawi during one of her many travels, as documented in Violette Nakhjavani's *The Great Safari of Hand of the Cause Rúhíyyih Khánum*, where she was "met by the Counsellor Mr. Shidan Fatheázam and the representatives of the National Spiritual Assembly, as well as by official

government representatives in the V.I.P. lounge ..."

> *We flew to Malawi on October 11th and were met by the Counsellor* ***Mr. Shidan Fatheázam*** *and the representatives of the National Spiritual Assembly, as well as by official government representatives in the V.I.P. lounge where Amatu'l-Bahá had a press and radio interview. This resulted in an announcement of her arrival on the radio which coincided with the commencement of the British Commonwealth Conference. This was highly gratifying, as were also favorable articles in the press. That same day Rúḥíyyih Khánum met with the National Spiritual Assembly and the Counsellor, and the proposed program of her tour was discussed and approved. At a meeting in the evening at the National Ḥaẓíratu'l-Quds in Limbe over 120 believers gathered to welcome her and listened to her words of love and encouragement. Later we all shared together a delicious meal provided by the National Assembly.*

From Shoghi Effendi's death in 1957 until her own death in 2000, Amatu'l-Bahá Rúhíyyih Khánum traveled to over 185 countries and territories.

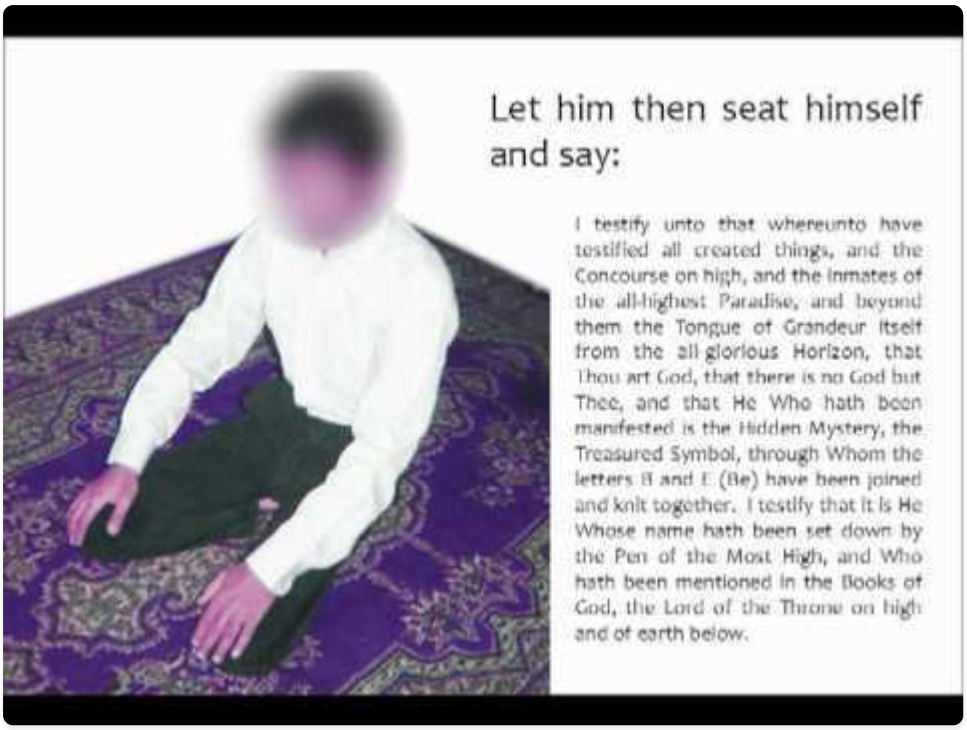
Comments

October 11. On this date in 1978, the UHJ told an individual to "Pray and meditate about it. Use the prayers of the Manifestations, as they have the greatest power. Learn to remain in the silence of contemplation for a few moments. During this deepest communion take the next step."

Original file: 0915.html (position #149)

October 11. On this date in 1978, the Universal House of Justice sent a letter to Bahá'í Friend regarding his "appeal for guidance" telling him to "Pray and meditate about it. Use the prayers of the Manifestations, as they have the greatest power. Learn to remain in the silence of contemplation for a few moments. During this deepest communion take the next step. Arrive at a decision and hold to this. This decision is usually born in a flash at the close or during the contemplation. It may seem almost impossible of accomplishment, but if it seems to be an answer to prayer or a way of solving the problem, then immediately take the next step. Have determination to carry the decision through. Many fail here. The decision, budding into determination, is blighted and instead becomes a wish or a vague

longing. When determination is born, immediately take the next step."


Let him then seat himself and say:
I testify unto that whereunto have testified all created things, and the Concourse on high, and the inmates of the all-highest Paradise, and beyond them the Tongue of Grandeur itself from the all glorious Horizon, that Thou art God, that there is no God but Thee, and that He Who hath been manifested is the Hidden Mystery, the Treasured Symbol, through Whom the letters B and E (Be) have been joined and knit together. I testify that it is He Whose name hath been set down by the Pen of the Most High, and Who hath been mentioned in the Books of God, the Lord of the Throne on high and of earth below.

Comments

October 11. On this date in 2019, 'Alí-Yulláh Nakhjavání died in France. He had served as a member of the Universal House of Justice from 1963 until his retirement in 2003.

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Ali Nakhjavani was born on September 19, 1919 in Baku, Azerbaijan to Ali-Akbar Nakhjavani and Fatimih Khanum, both Bahá'ís. After his father's death around 1921, when he was two, his family was advised by 'Abdu'l-Bahá to move to Haifa, where he grew up. In 1939 he received the Bachelor of Arts degree with distinction from the American University of Beirut, and then in the early 1940s he moved to Iran, residing first in Tehran, then Tabriz and finally in Shiraz. In 1950 he was elected to the Bahá'í National Spiritual Assembly of Iran, where he served until the following year.

In 1951, Ali Nakhjavání and his family moved to Uganda to assist with the development of the Bahá'í community in that country; while he was there he worked as a teacher and lecturer. During his early years there, Enoch Olinga joined the religion, and in 1953 Nakhjavání, and his wife along with Olinga and two other Bahá'ís travelled from Uganda to Cameroon to help spread the Bahá'í Faith in Cameroon. From 1954 to 1961 he was a member of the Auxiliary Board for the spread of the religion in Africa, and later, from 1956 to 1961, he was elected to the Bahá'í National Spiritual Assembly of Central and East Africa,

the Bahá'í governing body for the region.

In 1961, Nakhjavání was elected to the International Bahá'í Council — the forerunner to the Universal House of Justice — and thus moved to Haifa. In 1963 he was elected to the Universal House of Justice during its inaugural convention, and served as a member of that body until 2003. Ali Nakhjavání was married to Violette Nakhjavání (daughter of Hand of the Cause of God Músá Banání) and they had one daughter, Bahiyyih, and one son, Mehran.

'Alí-Yulláh Nakhjavání died in his home in France on October 11, 2019.

Comments

October 11. On this date in 1911, Keith Gettinger was born in New York City. She pioneered to South Africa with her husband, Robert Quigley, who served on the NSAs of South Africa and of the U.S. and as an Auxiliary Board member for Africa.

Original file: 0913.html (position #147)

October 11. On this date in 1911, Keith Gettinger was born in New York City. She pioneered to South Africa with her husband, Robert Quigley who served on the NSAs of South Africa and of the U.S. and as an Auxiliary Board member for Africa. He also collaborated with William Sears to produce audio-visual material, books, plays, and films related to the Bahá'í Faith.

Keith Gettinger was born in New York City on October 11, 1911.
After graduating from Barnard College she married Robert Quigley in 1941, with whom she had three children. Robert Quigley introduced her to the Bahá'í Faith, and they had three children. He enlisted in the US Navy in a non-combat role during WWII and served for three and a half years.The couple founded a television production company after he was discharged from the Navy. Robert wrote for the television programs College of Musical

Knowledge in 1950 and Star of the Family in 1952. He also wrote for comedian and pianist Victor Borge.

In May 1956 the Quigleys went on pilgrimage to the Holy Land where he met Shoghi Effendi. A photograph of Robert and Keith in Haifa was published in the Westport Town Crier & Herald in June 1956. He decided to pioneer to South Africa while in the Holy Land to join his friends William and Marguerite Sears. In July 1956 a program on the Faith that Robert had written with William Sears was broadcast on WTTV, a non-commercial television station in Chicago. It included footage of the 1953 Dedication of the US House of Worship and footage of Robert interviewing Horace Holley.

Robert arrived in Africa in early 1957, and was joined by his family shortly afterwards. He visited Zululand with William Sears and two African Bahá'ís to visit an isolated pioneer shortly after arriving in Africa. Sears wrote the following regarding the trip:

> *"In order that we should not lose any teaching time, we took two of the African believers with us. In this way we had three hours of teaching on the way over, and three on the way back. Mr. Quigley rented the car and drove, and I sat and taught the boys. It was a thrilling trip for all of us, Mr. Quigley joining in on the teaching whenever he didn't have to duck a giant hole in the appalling roads."*

The Quigleys lived in Johannesburg for four years with Robert serving on the National Spiritual Assembly of South Africa and Auxiliary Board of Africa during their time there.

Robert resumed his career in television production after returning to the US in 1960 founding a production company with Merrill Heatter, Heatter-Quigley Productions, and they began developing game shows, most of which only ran for a short time. They were among the first to work on game shows after the 1950s rigged game show scandals, with Video Village being the first game show bought by CBS since the scandals.

Robert was elected to the National Spiritual Assembly of the United States as vice-chairman in 1963 and served on the body until 1968. In September 1963 he chaired a Baltimore World Peace Day Program. In February 1964 he gave a talk on the Faith in Africa attended by 200 Bahá'ís in Chicago, and in June 1964 he chaired a Race Amity Day observance in California. In 1965 he spoke on the impact of the Faith in Africa at a public talk in Evanston, Illinois. In June 1965 he taught at a Geyserville Youth Training Session and in September 1965 Robert and Keith hosted a Youth Victory Day celebration at their

home in Beverly Hills. As of 1966 Robert was serving as Chairman of the Local Spiritual Assembly of Beverly Hills.

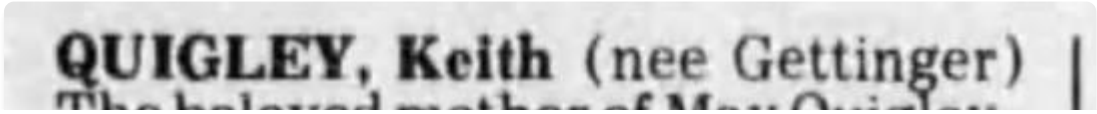
In 1965 Robert created the game show Hollywood Squares with Merrill Heatter. It was passed on by CBS, but picked up by NBC, and Heatter and Quigley served as its executive producers from 1966 to 1980. In 1969 they produced a children's version of the program called Storybook Squares. They were nominated for the Primetime Emmy Award for Outstanding Achievement in Daytime Programming for the program in 1969, 1972, and 1973, and for the Daytime Emmy Award for Outstanding Game Show in 1974. They were awarded the Daytime Emmy Award for Outstanding Game or Audience Participation Show for Hollywood Squares in 1975, 1978, 1979 and 1980, and were nominated for it in 1976, 1977, and 1981.

In 1968 Quigley and Heatter collaborated with Hanna and Barbera, planning to incorporate animated segments into a game show, the idea was abandoned but Quigley and Heatter received a production credit on Wacky Races which came from the idea. They continued to develop new game shows throughout the 1970's in addition to producing Hollywood Squares, the most notable of which were Gambit and High Rollers, game shows based on blackjack and dice rolling respectively. Robert retired in 1981.

Robert died on November 27, 1989 and was buried in Inglewood Cemetery, California, near the grave of Thornton Chase. The Universal House of Justice cabled the following after his death:

> *DEEPLY SADDENED PASSING DEARLY LOVED ROBERT QUIGLEY. PROFOUNDLY GRATEFUL HIS LONG YEARS CONSTANT DEVOTION CAUSE BAHA'U'LLAH DISTINGUISHED BY HIS OUTSTANDING, SACRIFICIAL SERVICES AS PIONEER AFRICA TOGETHER WITH HAND OF THE CAUSE WILLIAM SEARS AND HIS MEMBERSHIP NATIONAL SPIRITUAL ASSEMBLY UNITED STATES. HUMOR WITH WHICH HE ENCOURAGED SERVICE AND LIGHTENED BURDENS OTHERS WARMLY REMEMBERED. ARDENTLY PRAYING PROGRESS*

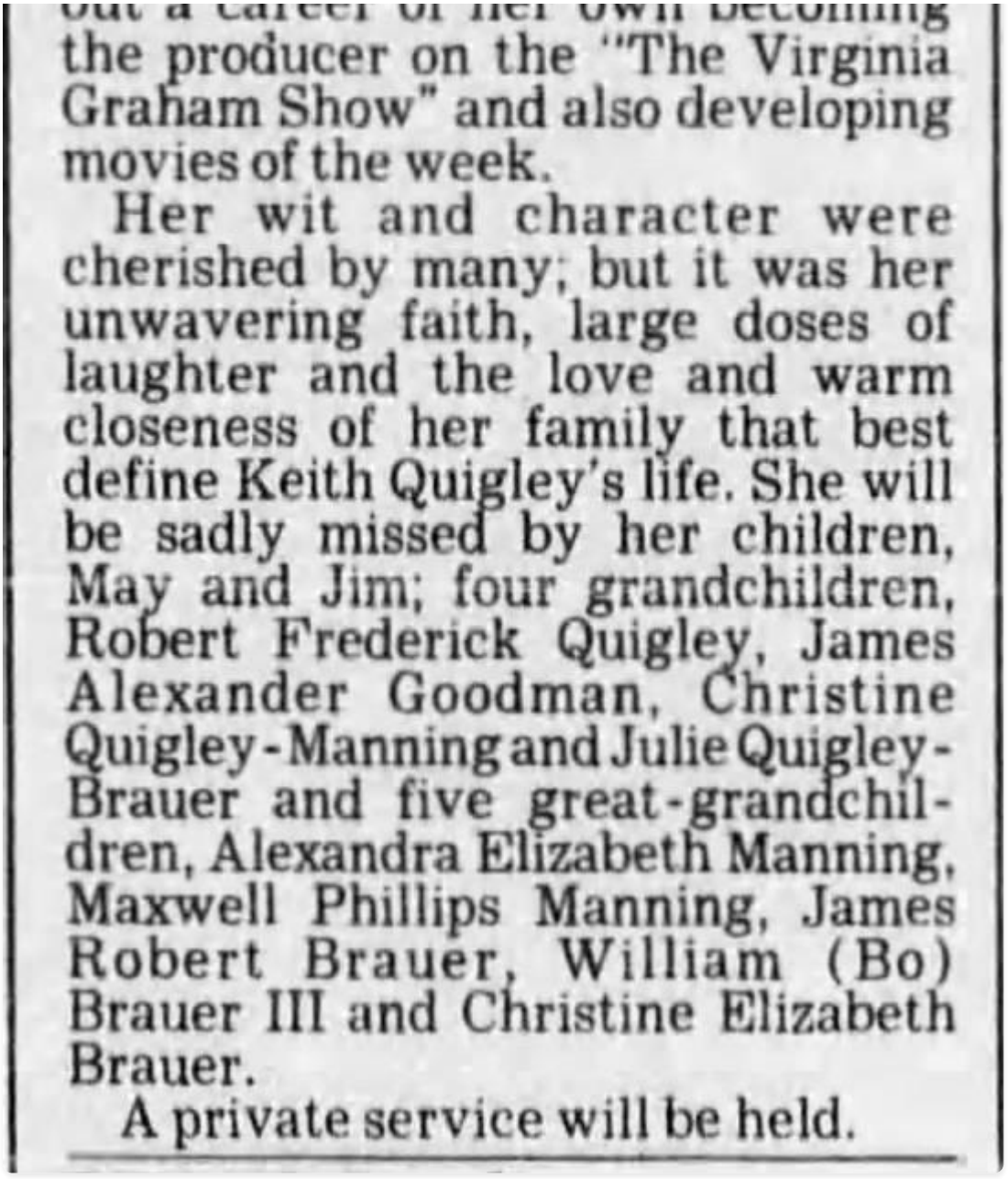
On March 20, 1999, Keith Quigley died in Beverly Hills, California.


QUIGLEY, Keith (nee Gettinger)

The beloved mother of May Quigley-Goodman and Philip James Quigley died peacefully at her home at age 87 in Beverly Hills, March 20, 1999.

Keith was born in New York City in 1911. After graduating from Barnard College, she married Robert Quigley, now deceased, an entertainer who in later years created and produced Game Shows, the most notable of which was "Hollywood Squares." They had three children and shared a strong commitment to their Baha'i Faith. That commitment took them to South Africa where they spent the late 50s spreading the Baha'i teachings in Johannesburg and Durban.

In addition to being a devoted wife and mother, Mrs. Quigley worked closely with her husband on game shows such as "On Your Account." She then became part of the team formed by the partnership of Merrill Heatter and Bob Quigley, serving as an associate producer on many of their early shows, such as: "Video Village", "Kideo Village", "Double Exposure", "People Will Talk", "Showdown" and "The Celebrity Game." She later carved out a career of her own becoming



out a career of her own becoming the producer on the "The Virginia Graham Show" and also developing movies of the week.

Her wit and character were cherished by many; but it was her unwavering faith, large doses of laughter and the love and warm closeness of her family that best define Keith Quigley's life. She will be sadly missed by her children, May and Jim; four grandchildren, Robert Frederick Quigley, James Alexander Goodman, Christine Quigley-Manning and Julie Quigley-Brauer and five great-grandchildren, Alexandra Elizabeth Manning, Maxwell Phillips Manning, James Robert Brauer, William (Bo) Brauer III and Christine Elizabeth Brauer.

A private service will be held.

Comments

Baha'i History - October 11. On this date in 1965, the UHJ wrote "It is a vital and urgent duty of the Assemblies, both National and Local, not only to apply the Laws of Bahá'u'lláh with justice and firmness, but to increase the believers' understanding of and devotion to these Laws."

Original file: 0912.html (position #146)

October 11. On this date in 1965, the UHJ wrote "It is a vital and urgent duty of the Assemblies, both National and Local, not only to apply the Laws of Bahá'u'lláh with justice and firmness, but to increase the believers' understanding of and devotion to these Laws."

> *1149. Laws Should Be Obeyed But Not Through Fear of Punishment*
>
> *"It is a vital and urgent duty of the Assemblies, both National and Local, not only to apply the Laws of Bahá'u'lláh with justice and firmness, but to increase the believers' understanding of and devotion to these Laws. In this way they will obey*

them not through fear of punishment but out of love for Bahá'u'lláh and because their whole lives have been transformed and re-oriented in the Way of God."

(From a letter of the Universal House of Justice to the National Spiritual Assembly of the United States, October 11, 1965: United States Supplement to Bahá'í News, No. 97, March 1966, p. 3)

Comments

Baha'i History - October 11. On this date in 1910, Melba King was born in the village of Savanaska in the Bristol Bay region of Alaska. She converted to the Bahá'í Faith on May 23, 1943 in Albuquerque, New Mexico, becoming the first full-blooded Eskimo to do so.

Original file: 0911.html (position #145)

October 11. On this date in 1910, Melba King was born in the village of Savanaska in the Bristol Bay region of Alaska. She converted to the Bahá'í Faith on May 23, 1943 in Albuquerque, New Mexico, becoming the first full-blooded Eskimo to do so.

Comments

October 11. On this date in 1946, the NSA of Iran inaugurated its Forty-Five Month Plan which it was given by Shoghi Effendi.

Original file: 0910.html (position #144)

October 11. On this date in 1946, the NSA of Iran inaugurated its Forty-Five Month Plan which it was given by Shoghi Effendi.

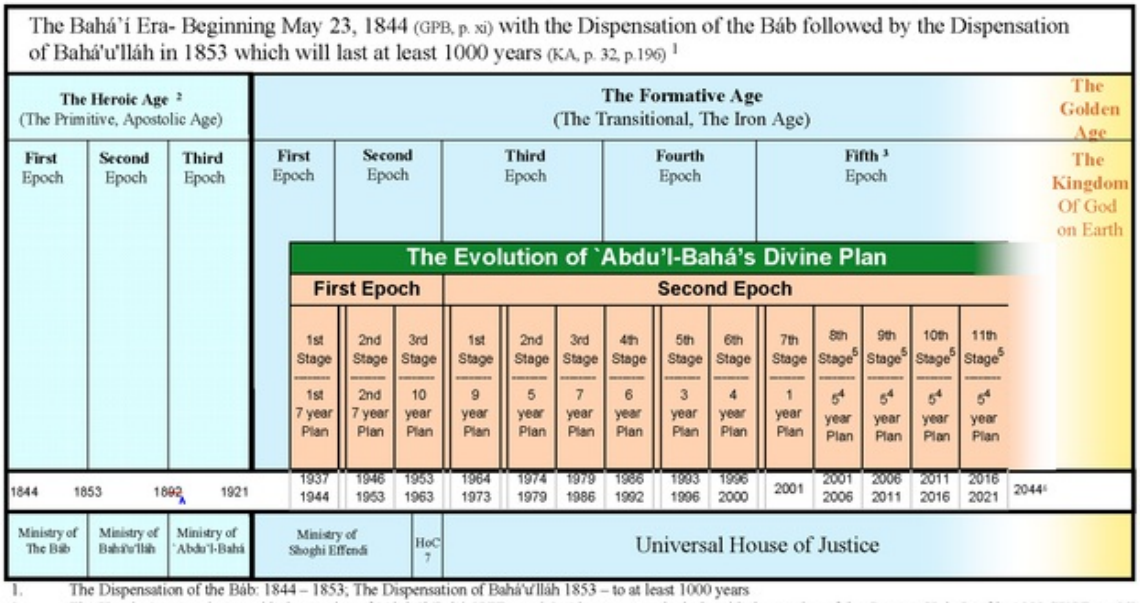
From "Iran: History of the Bahá'í Faith" by Moojan Momen...

> *On 11 October 1946 a* Forty-Five Month Plan*) was inaugurated by the National Spiritual Assembly of Iran. This Plan called for a large increase in the number of Bahá'í communities in Iran and the dispatch of many pioneers to surrounding countries. The goals of the Plan were allocated to each of the twenty provinces and every individual Bahá'í was encouraged to take responsibility for some aspect of the* Plan*. The result was that the goals of the Plan were exceeded.*

"We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh" FWU, p 54

THE MAJESTIC PROCESS: CYCLES, ERAS, AGES, EPOCHS and STAGES

The Bahá'í cycle – "…a cycle that must extend over a period of at least five hundred thousand years." WOB, p 102



1. The Dispensation of the Báb: 1844 – 1853; The Dispensation of Bahá'u'lláh 1853 – to at least 1000 years
2. The Heroic Age terminates with the passing of 'Abdu'l-Bahá (GPB, p. xiv). Also more particularly with the passing of the Greatest Holy Leaf in 1932 (WOB, p. 98)
3. Fifth Epoch of the Formative Age entered. (UHJ letter 16th January 2001)
4. The 5 Year Plan begins a series of four 5 Year Plans from 2001 – 2021, culminating in the centenary of the inception of the Formative Age. (UHJ letter Ridván 2001)
5. Stage number not yet known but presumed to continue in sequence of numbers from the 8th stage in 2001
6. See This Decisive Hour, p. 95 re: foundation of future civilizations to have been established during the second Bahá'í Century
7. Ministry of the Hands of the Cause. 1957 - 1963

Prepared by: John W. Conkling, assisted in graphics by J. Bernie. Jan. 14, 2004

Comments

October 11. On this date in 1987, the Universal House of Justice sent all National Spiritual Assemblies a compilation entitled "Crisis and Victory" in order "to orient the believers to the processes, within and without the Faith, that will accompany its progressive emergence on the world stage."

Original file: 0909.html (position #143)

October 11. On this date in 1987, the Universal House of Justice sent all National Spiritual Assemblies a compilation entitled *Crisis and Victory* in order "to orient the believers to the processes, within and without the Faith, that will accompany its progressive emergence on the world stage."

> *Release of a Compilation on Crisis and Victory*

11 OCTOBER 1987

To all National Spiritual Assemblies

Dear Bahá'í Friends,

We enclose a copy of a new compilation entitled Crisis and Victory, *which was prepared by the Research Department at our instruction.[1] The purpose of this compilation is to orient the believers to the processes, within and without the Faith, that will accompany its progressive emergence on the world stage.*

Tribulations attend and fuel the unfoldment of the Faith of Bahá'u'lláh. In describing the sweep of Bahá'í history, the beloved Guardian identified a pattern of growth which is characterized by "a series of pulsations, of alternating crises and triumphs, leading it [the Faith] ever nearer to its divinely appointed destiny."[2]

As the stature of the Cause of God increases in the eyes of the world, the process of its emergence into the limelight of public attention, resulting, in large part, from the indescribable sacrifices of the beloved friends in Iran, is accelerated, and the Faith, gradually and inevitably, is projected into the next stage of its divinely propelled development.

The shelter of its relatively imperceptible expansion enabled the foundations of the Faith to be established and consolidated, and the community to attain a level of stability. Now, with the entrance of the Faith on the world scene, we call upon the believers everywhere not to allow themselves, even for one moment, to be perturbed by any increase in opposition to the Cause. Rather let them deepen their understanding of the creative interaction between crisis and victory in the evolution of the Faith, and increase their awareness of the power inherent in the Cause to surmount all obstacles that threaten its progress. Armed with this knowledge, let them seize the opportunities that arise and embrace the God-given challenges, confident in the invincibility of the Faith and the steady onward march of its Institutions.

With loving Bahá'í greetings,

THE UNIVERSAL HOUSE OF JUSTICE

Notes

1. *The compilation is too lengthy to include here; see CC 1:131-85.*

2. *GPB, p. 409.*

Comments

October 12. On this date in 1946, Shoghi Effendi wrote "The youth in particular should be encouraged to enter this field of service, for the spread of the Cause is their only hope for a stable world in which to live and establish families of their own."

October 12. On this date in 1946, Shoghi Effendi wrote "The youth in particular should be encouraged to enter this field of service, for the spread of the Cause is their only hope for a stable world in which to live and establish families of their own."

> *2287. They now have a golden opportunity to arise and fulfil their own cherished plans before it is too late.... More believers must arise, and, putting their trust in Bahá'u'lláh, do their duty to the Faith they believe in and love so dearly. The youth in particular should be encouraged to enter this field of service, for the spread of the Cause is their only hope for a stable world in which to live and establish families of their own.*
>
> *(12 October 1946 to the National Spiritual Assembly of the Bahá'ís of the British*

> *Isles)*

Comments

Baha'i History - October 12. On this date in 1915, Arthur P. Dodge, one of the nineteen Disciples of ‘Abdu’l-Bahá, died in Freeport, New York. He had become a Bahá’í after attending lessons taught by Ibrahim George Kheiralla.

Original file: 0907.html (position #141)

October 12. On this date in 1915, Arthur P. Dodge, one of the nineteen Disciples of ‘Abdu’l-Bahá, died in Freeport, New York. He had become a Bahá’í after attending lessons taught by Ibrahim George Kheiralla.

Dodge, Arthur Pillsbury. (1849-1915). Disciple of 'Abdu’l-Bahá. Arthur P. Dodge was born on 29 May 1849 in Enfield, N.H. of Puritan New England stock. He was self-educated, which made him a firm believer in "common sense" and in the importance of providing people information through magazines and the media so that self-education was possible. At age sixteen Dodge was hired by the *Manchester Union Leader*, one of New Hampshire’s leading newspapers, as a reporter; a few years later Dodge passed the New Hampshire and Massachusetts bar examinations and became a lawyer. Mary Baker Eddy, founder of Christian Science, asked him to be one of her lawyers, but he declined. In 1880 he

published a flattering biography of the Hon. Phinehas Adams, a businessman from Manchester, N.H. In 1886 Dodge became a magazine publisher in Boston; in 1891 he moved to Chicago and became an inventor.

Dodge had always been curious about religion and attended many churches, but became increasingly skeptical about Protestant teachings. In the fall of 1897, when he was about to move to New York City, he heard of the Bahá'í Faith. He received Kheiralla's Bahá'í lessons in abbreviated form; he invited Kheiralla to come to New York City to teach the Faith there, and hosted him. In January or February 1898, Dodge, his wife Elizabeth, and two of his sons took Kheiralla's entire set of lessons in the first Bahá'í class held in New York City. They all became Bahá'ís.

The Dodge family immediately became active in the Bahá'í community. In the spring of 1898 the New York Bahá'ís elected officers, and they chose Dodge to be their President. In the fall of 1900 Arthur and Elizabeth Dodge went on pilgrimage; returning to the United States via Britain, they visited Edward Granville Browne, the famous Cambridge Orientalist who had met Bahá'u'lláh, and asked him to translate the letters of 'Abdu'l-Bahá that they carried home with them. In New York Dodge published the letters from 'Abdu'l-Bahá, with some of 'Abdu'l-Bahá's statements to them, as a booklet titled *Tablets from Abdul Beha Abbas to Some American Believers in the year 1900*. It was one of the first works of Bahá'í scripture published in the United States. The tablets focused on the interpretation of Christian doctrines and biblical prophecies offered by Kheiralla, as well as Kheiralla's teaching of reincarnation. On 7 December 1900 Dodge was elected to the New York Bahá'í Board of Counsel, the first Bahá'í governing body in that city.

In 1901 Dodge published *The Truth of It: The Inseparable Oneness of Common Sense–Science–Religion*, the first introductory book on the Bahá'í Faith written by a western Bahá'í. Chapters on common sense and science were followed by a series of chapters that defined religion and criticized popular Christian understandings. The work was as much an attack on corrupt clergy, secular-minded scientists, misdirected biblical scholars, foolish cultic beliefs, and organized religion as it was an explanation of a few Bahá'í teachings. The book demonstrates how little a prominent American Bahá'í knew about the Faith in 1900; the depth of Dodge's bitterness toward the churches; and his frustration with scientists, who had consistently displaced his inventions with better ones.

Dodge remained active in the New York Bahá'í community, though not always on its Board of Counsel; by June 1901 apparently he had resigned from the body, probably because of personal disagreements with other members. In 1906 the Board of Counsel listened to a disagreement between Dodge and Howard MacNutt about the station of 'Abdu'l-Bahá.

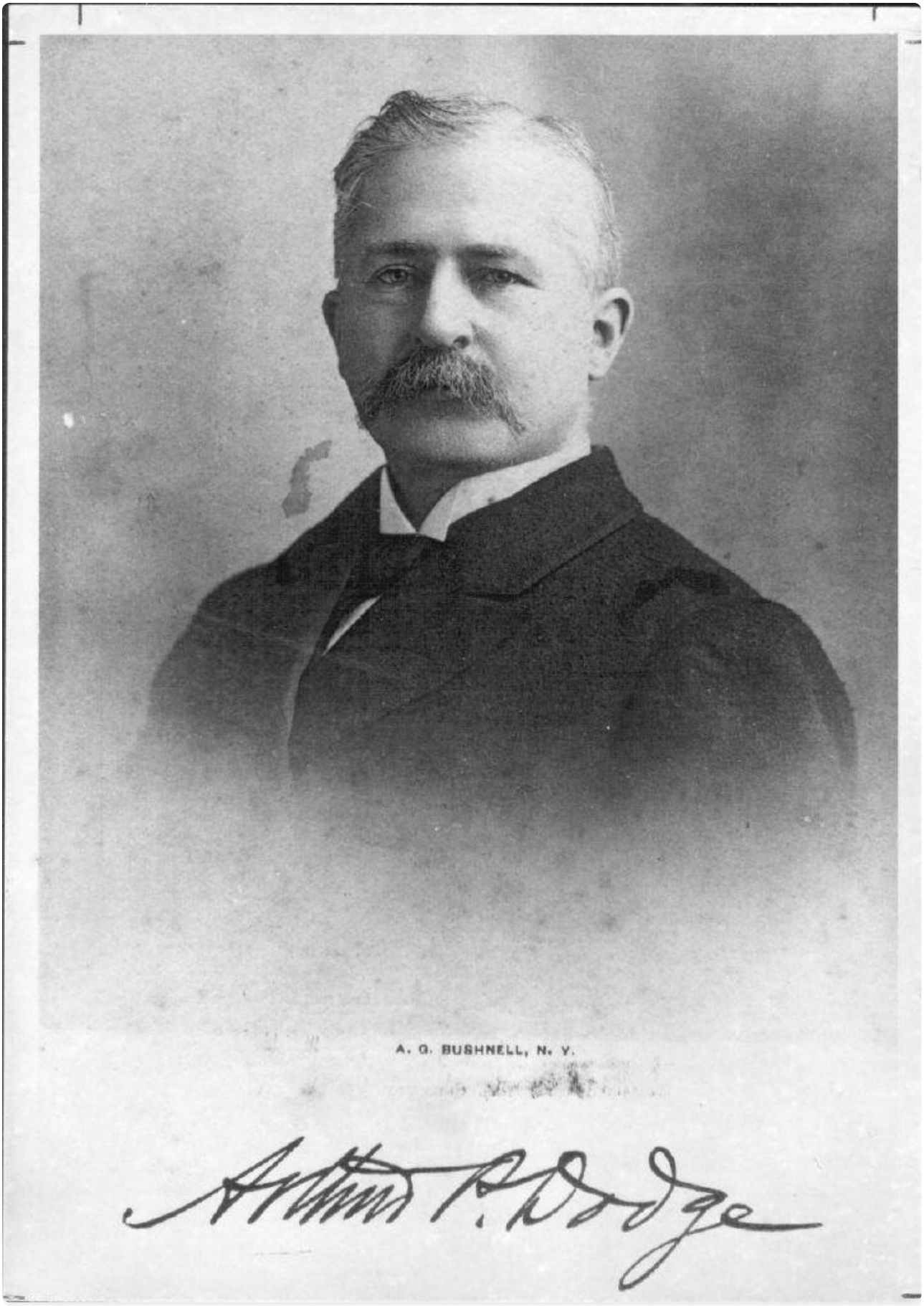
Dodge maintained that `Abdu'l-Bahá was the return of Christ; MacNutt viewed Him as an ordinary man who had attained His station through personal effort. Neither man's position was correct, as 'Abdu'l-Bahá's station is understood today. 'Abdu'l-Bahá's reply denied the idea that He was the return of Christ and emphasized His complete servitude to Bahá'u'lláh; in New York this was understood as a victory for MacNutt's point of view. Since the tablet arrived just six weeks before the 1907 election, MacNutt was elected to the Board of Counsel but Dodge was not; subsequently 'Abdu'l-Bahá wrote to a Bahá'í to insist that Dodge be treated with consideration and respect. In 1909 Dodge was again elected to the Board.

In 1907 Dodge published his third and last book, titled *Whence? Why? Whither? Man, Things, Other Things*. In the work Dodge started by exploring the nature, purpose, and direction of human existence. The book's second part considered the nature of religion and offered interpretations of biblical passages and prophecies. The third section spoke of the coming of God's Kingdom on earth. The final section was a discussion of a miscellany of subjects such as racism, crime, church heresy trials, and strikes, with criticism expressed of such figures as Andrew Carnegie, the anti-religious scientist Andrew White, and playwright George Bernard Shaw.

Early in 1914 Dodge and his family moved to Freeport, New York, on Long Island. In his last two years Dodge lost much of the bitterness he felt toward the churches. He died in Freeport on 12 October 1915.

Bibliography. The only recent summary of Dodge's life may be found in O. Z. Whitehead, *Some Bahá'ís to Remember* (Oxford: George Ronald, 1983). Wendell Phillips Dodge, son of Arthur Dodge, has written several biographical articles on his father: "In Memoriam: Arthur Pillsbury Dodge, 1849-1915," in *Star of the West*, vol. 6, no. 19 (2 March 1916), 161-63, 165-67, is the best. He was probably also the author of "Arthur P. Dodge Dead, After Varied Career," a newspaper obituary reprinted in *Star of the West*, vol. 6, no. 13 (4 November 1915), 100-01. Wendell Phillips Dodge also published "Arthur Pillsbury Dodge and His Motor Car" in *New Hampshire Profiles*, April 1971, 40. A brief and detailed account of Dodge's life may be found in Robert H. Stockman, *The Bahá'í Faith in America, Origins, 1892-1900, Volume One* (Wilmette, Ill.: Bahá'í Publishing Trust, 1985), 116-17. In Robert H. Stockman, *The Bahá'í Faith in America, Early Expansion, 1900-12, Volume Two* (unpublished) descriptions of Dodge's pilgrimage and his two books may be found. Dodge's books are very rare today: they are [Arthur Pillsbury Dodge, comp.,] *Tablets of Abdul Beha Abbas to Some American believers in the year 1900. The Truth Concerning A. "Re-incarnation"; B. "Vicarious Atonement"; C. "The Trinity"; D. Real Christianity*.

(New York: Board of Counsel, 1901); Arthur Pillsbury Dodge, *The Truth of It: The Inseparable Oneness of Common Sense — Science — Religion* (New York: Mutual Publishing Company, 1901); and Arthur Pillsbury Dodge, *Whence? Why? Whither? Man, Things, Other Things* (Westwood, Mass.: Ariel Press, 1907).


A. G. BUSHNELL, N. Y.

Comments

October 12. On this date in 1946, Shoghi Effendi wrote the NSA of India concerning a number of matters, including the paying of the Huqúq and translating "of the “New Era” in the important languages already chosen for this purpose, as he attaches the greatest importance to this work."

Original file: 0906.html (position #140)

October 12. On this date in 1946, Shoghi Effendi wrote the NSA of India concerning a number of matters, including the paying of the Huqúq and his urging "to persevere in pressing the translation and publishing of the “New Era” in the important languages already chosen for this purpose, as he attaches the greatest importance to this work."

> *[To The National Spiritual Assembly]* ***October 12, 1946***

Dear Bahá'í Brother,

Your letters dated May 27th, July 25th and 29th, and August 12th, 16th, 22nd and 26th (three of this date), and 31st, together with their enclosures, have been received, and our beloved Guardian has instructed me to answer them on his behalf. Regarding the various matters you have referred to him:

He sees no reason why your Assembly should not protest to the Persian government against the atrocities, committed against our brethren in Iran, but advises you to first ask the Persian National Spiritual Assembly if such a step is wise and desirable or not.

Concerning Mr...divorce: He has no right to demand from his wife a refund of the marriage expenses he incurred. In the Aqdas it is quite clear that the husband must not only give the dowry but must support his wife until the time when the divorce is completed. In view of this she is not required to repay expenses of the marriage, etc.

The paying of the Huqúq is a spiritual obligation; the friends must not be obliged by the Assemblies to pay it, but they should be encouraged to fulfil this spiritual obligation laid upon them in the Aqdas. He is very pleased to note the list of literature the publishing committee is forwarding to him, and urges you to persevere in pressing the translation and publishing of the "New Era" in the important languages already chosen for this purpose, as he attaches the greatest importance to this work.

He was also delighted to see that the Srinagar Assembly held its elections. These new Assemblies must receive every aid and encouragement from your Assembly and every effort must be made to carry the Faith to new centres, and to stimulate pioneering amongst the friends.

The Indian believers have a great opportunity to compete with both the American and British Bahá'ís in pioneer services; they already have a record to be proud of, and are first among the countries of the East in the record they hold of achievements in this field. He hopes they will go on from victory to victory, and vindicate the high hopes he cherishes for their future.

If the National Assembly is sure that it was Siyyid Mustafa Rumi's wish to be buried next to his wife in Mandalay, then you should, by all means, arrange for the interment of his remains there. A befitting memorial can then be erected over the

vault. The spirit of this great and valiant teacher surely watches over the land of his adoption, and will aid the Burmese believers in their efforts to rebuild their centres and promulgate the Cause of God there.

As we see the confusion in the world spreading, and the hatreds that divide men augmenting steadily, we, as the trustees of our Lord's glorious Faith, must rise to higher levels of self-sacrifice and devotion. He prays that the Indian believers may achieve wonderful victories for Bahá'u'lláh in the months that lie ahead, and prove themselves worthy of the great destiny that beckons to them.

His loving prayers surround you and your fellow-members of the National Spiritual Assembly.

Dear and valued co-workers:

The perseverance, the tenacity, the unstinted devotion displayed, consistently by the Indian Bahá'í community, so clearly demonstrated, the reports recently received by their national elected representatives, are truly exhilarating and augur well for the future of the Plan. The members of this community, however, must not be content with the standard already achieved, but must exert themselves ever more determinedly and unitedly to fulfil the high hopes cherished for the success of their collect enterprise. The Burmese Bahá'í community, which they are so devotedly striving to rehabilitate, must, likewise participate without reserve, in the glorious task that confronts them, and demonstrate, thereby, its virility and resilience in the face of the trials and obstacles which it has had to struggle against in the past. The establishment of new centres in Burma, the consolidation of the reinstated Assemblies, are both equally vital and urgent. The verities of the Faith must be proclaimed, its literature must be disseminated and its institutions reinforced and multiplied throughout that land. Both communities must collaborate and through sustained, vigorous and systematic effort and mutual assistance lend an unprecedented impetus to the onward march of the Faith in India and Burma. The greater the effort, and self-sacrifice, the richer the benefits that will accrue, and the more potent the blessings that will be vouchsafed from on high. The goals are clearly defined. The prizes to be won are within reach and inexpressibly glorious. Time is running out and the opportunity is priceless. The promise of Divine unfailing assistance is assured. All are challenged to arise, to toil and to persevere, until their solemn pledge under the Plan is completely and totally fulfilled. That they may prove themselves worthy of their high mission is my

fervent hope and constant prayer.

Shoghi

Comments

October 12. On this date in 1912, an article in the San Francisco Call newspaper reported that "Mrs. Merriman acknowledged today that she was in receipt of an offer from “his holiness,” as 'Abdu’l-Bahá is known to his 7,000,000 Persian followers, asking her to follow him to Asia ..."

Original file: 0905.html (position #139)

October 12. On this date in 1912, an article in the San Francisco Call newspaper reported that "Mrs. Isabella C. Merriman, sister of Mrs. Sarah L. Winchester, widow of the son of the millionaire firearms manufacturer, is seriously considering the advisability of abandoning her home and work in this country and entering into the service of 'Abdu’l-Bahá Abbas, leader of the Bahá’í movement in Asia. Mrs. Merriman acknowledged today that she was in receipt of an offer from “his holiness,” as 'Abdu’l-Bahá is known to his 7,000,000 Persian followers, asking her to follow him to Asia and take charge of the

children in the temple on Mount Carmel, on the bay of Acca."

THE CALL

SAN FRANCISCO, SATURDAY, OCTOBER 12, 1912.

CHARITABLE WOMAN MAY AID BAHAISM

Mrs. Isabella C. Merriman Asked to Go to Asia to Care for Temple Children

[Special Dispatch to The Call]

SAN JOSE, Oct. 11.—Mrs. Isabella C. Merriman, sister of Mrs. Sarah L. Winchester, widow of the son of the mil-

Comments

October 12. On this date in 1908, Charles Mason Remey wrote a letter describing "the great Mashrak-el-Azkar of the east," in Ashkabad, later published in Star of the West Magazine.

Original file: 0904.html (position #138)

October 12. On this date in 1908, Charles Mason Remey wrote a letter, later published in the *Star of the West*, describing "the great Mashrak-el-Azkar of the east," in Ashgabat.

Mashrak-el-Azkar: Descriptive of the Bahai temple by Charles Mason Remey Chicago: Baha'i Publishing Society, 1917 1) Introduction: Letter published in Star of the West 6:18, February 7, 1916, pp. 153-155. The Mashrak-el-Azkar of Ishkabad By Charles Mason Remey

Washington, D. C., October 12, 1908. To the House of Spirituality of Bahais, Chicago, Ill.

Brothers in the service of Abha:-

As you have arisen for the construction of the first Mashrak-el-Azkar in America, and, as I have recently visited Ishkabad and seen there the great Mashrak-el-Azkar of the east, of which we in the west have heard so much, I take it upon myself to write to you a description of this edifice, hoping to share with you the great blessing of meeting with the friends in those parts and of beholding this Temple which is a testimony of their sacrifice and unity.

As you know, Ishkabad is in Russian Turkestan, just north of the Elbruz mountains, which separate the desert plain of western Turkestan, on the north, from Persia on the south. The city itself lies on the plain a short distance from the mountains, which here are quite rugged and rocky. The town is quite modern in aspect, being laid off with gardens and broad streets, which meet at right angles. Rows of trees along the sidewalks remind one of a western city, while the buildings and the waterways, which flank the streets and are fed with water coming from the nearby mountains, are strikingly oriental.

I could hardly believe that this city had sprung up almost entirely during the past half-century. It was but a huddle of mud huts, when Baha'o'llah first directed some of his followers to settle there. Now this is replaced by a large and prosperous city of buildings of brick and stone.

The Mashrak-el-Azkar stands in the center of the city, surrounded by a large garden, which is bounded by four streets. It rises high above the surrounding buildings and trees, its dome being visible for miles, as the traveler approaches the city over the plain. The building in plan is a regular polygon of nine sides. One large doorway and portico, flanked by turrets, facing the direction of the Holy City (Akka), forms the principal motive of the facade, while the dome dominates the whole composition.

The walls of the Temple are of brick covered with a firm and hard stucco, [p. 154] which in that climate resists quite well the action of the elements, while the floors are concrete supported by iron or steel beams.

In plan the building is composed of three sections: the central rotunda, the aisle or ambulatory which surrounds it, and the loggia which surrounds the entire building.

The interior of the rotunda is five stories in height. The first or main floor story consists of nine arches, supported by piers, which separate the ambulatory from the rotunda proper. The second story consists of a similar treatment of arches and piers and balustrades, which separate the triforium gallery (which is directly above the ambulatory) from the wall of the rotunda. The third story is decorated with nine flank arcades, between which is a shield upon which is inscribed, in Persian characters, "Ya Baha-el-Abha." The fourth story contains nine large windows, while the wall of the fifth story, which is not as high as the others, is pierced by eighteen bull's-eye windows.

Above, there is the dome which is hemispherical in shape. The rotunda from the floor to the top of the dome is elaborately decorated with fret work and other designs, all in relief. We were told that the ultimate aim was that color and gilding should be added to this

interior decoration.

The inner dome is of iron or steel and concrete, while the outer dome or roof is entirely of metal-the intention is that this shall be gilded.

The main portico of the temple is two stories in the clear, while the loggias, which surround the building, are on two floors, the lower being on the main floor level, while the upper one is on the level of the triforium gallery. This upper loggia is reached by two stair-cases, one to the right and one to the left of the main entrance, and the gallery is entered from the loggia.

On the main floor the principal entrance is through the large doorway, but there are also several inner doors, which connect the ambulatory with the loggia. An abundance of light is admitted through the windows in the upper part of the rotunda, as well as through the windows of the upper gallery and ambulatory, which open upon the loggias.

The Persian style of architecture has been used in treating the details and decorations of the buildings. At present the stucco work is not quite completed. The interior of the rotunda is finished, but the decoration of the loggias and gallery and ambulatory is only done in part. However, the work is continuing and it will not be long before all will be complete.

From what I saw and heard in Ishkabad, I found that those believers who superintended the building of the Temple were competent business men and that, although they had undertaken a large enterprise, every possible economy was made, yet at the same time no expense seemed to be spared when necessary for the beauty and solidity of the building.

The layout of the garden is not yet complete. Nine avenues of approach lead to the Temple. The main avenue of the nine, leading to the entrance portico, will be entered from the street by a monumental gateway. Last July they were completing the plans for this principal gateway of the grounds.

At the four corners of the garden are four buildings. One is a school. One is a house, where traveling Bahais are entertained. One is to be used as a hospital, and the other is for workmen, storage, etc. Much of the property in the immediate vicinity of this enclosure belongs to Bahais, so the Mashrak-el-Azkar is the center of the community materially, as well as spiritually.

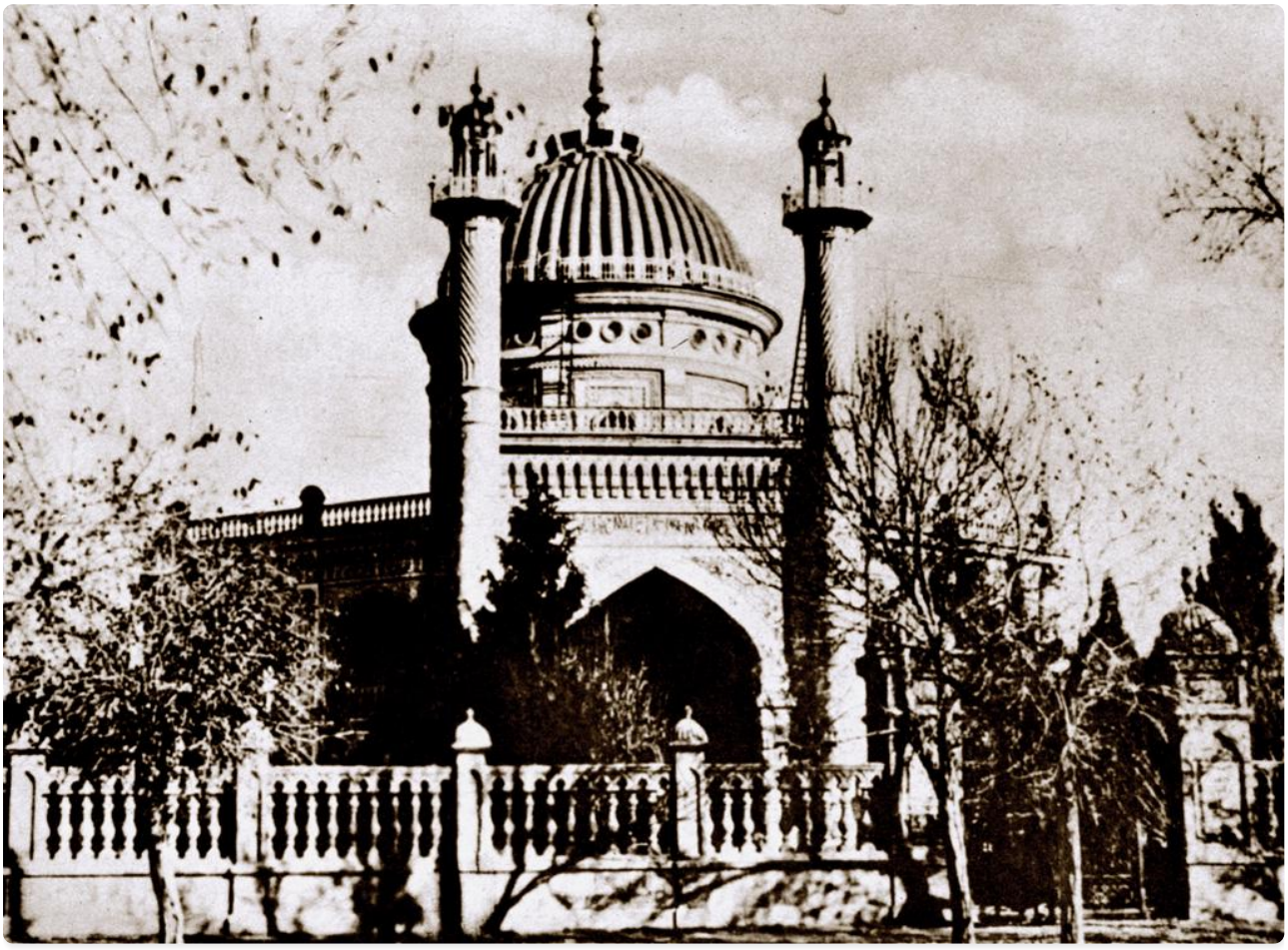
That which impressed me more than all else, as I stood before this Mashrak-el-Azkar, was the fact that the Bahai of the east had all worked with one accord and had given freely

toward its erection. The Temple in America can be accomplished only as we give up self and unite in this service. The beloved in the east made their offerings and left them with all personal desires upon the altar of sacrifice. Now we in this country must do likewise. We need something more than money for the Temple. It must be built of the material of sacrifice and cemented together by the spirit of unity.

In the building of the Temple, every one must lay before God his material offering together with his ideas, desires and aspirations - give them to the Lord completely, and then, as we come together to construct the material building, we will find that we have ample means for the work in hand.

Each one of us has sufficient means, both material and spiritual, for the work which God has given us to perform. We need not trouble thinking that we may not have enough means, but we should seek to apply to the best advantage the means which God has given us.

Faithfully, your brother in the service of Abdul-Baha, Charles Mason Remey.



Comments

October 12, 1912, 'Abdu'l-Bahá asked Temple Emmanu-El "Why do you not say that Christ was the Word of God? Why do you not speak these few words that will do away with all this difficulty? Then there will be no hatred and fanaticism, no more warfare and bloodshed in the Land of Promise..."

Original file: 0903.html (position #137)

October 12. On this date in 1912, 'Abdu'l-Bahá gave a talk at Temple Emmanu-El in San Francisco, later published as *Address to the Jews* and *Christians, Muhammadans, and Jews*, stating "Why do you not say that Christ was the Word of God? Why do you not speak these few words that will do away with all this difficulty? Then there will be no hatred and fanaticism, no more warfare and bloodshed in the Land of Promise..."

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Francisco, later published as *Address to the Jews* and *Christians, Muhammadans, and Jews*, stating "Why do you not say that Christ was the Word of God? Why do you not speak these few words that will do away with all this difficulty? Then there will be no hatred and fanaticism, no more warfare and bloodshed in the Land of Promise...The century has come when all nations will be unified. The century has come when all the nations shall enjoy international peace. The century has come when all the races and tribes of the world shall do away with racial prejudice and associate fully. The century has arrived when all the natives of the world shall prove to be one home of the human family. Thus may mankind, in its entirety, rest comfortably and in peace under the great and broad tabernacle of the one Lord. "

> *In a word: the age is ours when fellowship is to be established.*
>
> *The century has come when all the nations are to be unified.*
>
> *The century has come when all the nations shall enjoy international peace.*
>
> *The century has come when all the races and tribes of the world shall do away with racial prejudice and associate fully.*
>
> *The century has arrived when all the natives of the world shall prove to be one home of the human family.*
>
> *Thus may mankind, in its entirety, rest comfortably and in peace under the great and broad tabernacle of the one Lord.*

Comments

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Comments

October 12. On this date in 1949, Shoghi Effendi wrote "when we put our trust in Him, Bahá'u'lláh solves our problems and opens the way."

Original file: 0901.html (position #135)

October 12. On this date in 1949, Shoghi Effendi wrote "when we put our trust in Him, Bahá'u'lláh solves our problems and opens the way."

> *78. "... when we put our trust in Him, Bahá'u'lláh solves our problems and opens the way."*
>
> *(From a letter dated October 12, 1949 to an individual believer)*

Comments

October 12. On this date in 1969, the UHJ wrote the NSA of New Zealand "that it is the duty of every Bahá'í in such a situation to take part in the joint declaration. If a Bahá'í, however, refuses to do so he should be helped to realize that he has committed a grave dereliction of his Bahá'í duty."

Original file: 0900.html (position #134)

October 12. On this date in 1969, the UHJ wrote the NSA of New Zealand "that it is the duty of every Bahá'í in such a situation to take part in the joint declaration. If a Bahá'í, however, refuses to do so he should be helped to realize that he has committed a grave dereliction of his Bahá'í duty."

> *19. Duty of Every Bahá'í to Take Part in Joint Declaration*
>
> *"The statement that it is a condition to the formation of a Local Spiritual Assembly that there be at least nine adult believers who are ready, willing and able to serve*

on the Local Assembly, should not be construed as giving any Bahá'í the right to refuse to take part in the formation of the Assembly. It is merely a statement of a factual condition. The National Bahá'í Constitution specifies: 'When ... the number of Bahá'ís in any authorized civil area is exactly nine, these shall on April 21st of any year, or in successive years, constitute themselves the Local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a Local Spiritual Assembly...'. ***It can therefore be seen that it is the duty of every Bahá'í in such a situation to take part in the joint declaration. If a Bahá'í, however, refuses to do so he should be helped to realize that he has committed a grave dereliction of his Bahá'í duty. In this stage of the development of the Cause a National Spiritual Assembly should not, generally, deprive a believer of his voting rights for such an offence, but should lovingly and patiently educate the friends in the importance of their responsibilities.***"

(From a letter of the Universal House of Justice to the National Spiritual Assembly of New Zealand, October 12, 1969)

Comments

October 12. On this date in 1848, Mullá Ḥusayn-i-Bushru'i and no fewer than 72 fellow Bábis made defensive fortifications at the Shrine of Shaykh Tabarsí.

Original file: 0899.html (position #133)

October 12. On this date in 1848, Mullá Ḥusayn-i-Bushru'i and no fewer than 72 fellow Bábis made defensive fortifications at the Shrine of Shaykh Tabarsí.

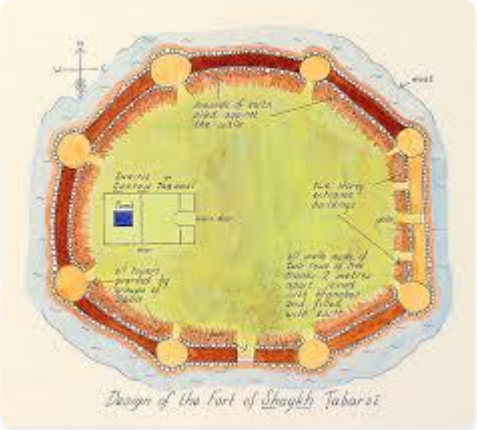
On May 22, 1844, the Báb declared to Mullá Ḥusayn-i-Bushru'i his perceived fulfillment of Shaykhi expectations. Mullá Ḥusayn-i-Bushru'i accepted the Báb's claims and became the first Bábi.

On March 20, 1848, Mullá Ḥusayn-i-Bushru'i visited the Báb at Maku prison, where the Báb was incarcerated. Under instructions from the Báb, Mullá Ḥusayn-i-Bushru'i unfurled a Black Standard in Mashhad, fulfilling an Islamic prophecy, and began a march with other Bábis.

The Bábis were rebuffed at Barfurush and therefore made defensive fortifications on October 12, 1848, at the Shrine of Shaykh Tabarsí. Mullá Ḥusayn-i-Bushru'i would die at the battle of Shaykh Tabarsí on February 2, 1849, but the siege itself would last until May 10, 1849.

The Báb was later executed on July 9, 1850.

Bábi uprisings would continue elsewhere, notably in Zanjan and Nayriz.



Comments

October 13. On this date in 1988, a cablegram sent by the Universal House of Justice to all National Spiritual Assemblies "rejoicing" about the "entry by troops."

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> *Remarkable Numbers of New Enrollments*
>
> *13 OCTOBER 1988*
>
> *Messages from the Universal House of Justice, 1986-2001 — Remarkable Numbers of New Enrollments*
>
> *To all National Spiritual Assemblies*
>
> *REJOICE EVE WORLDWIDE CELEBRATIONS ANNIVERSARY BIRTH BLESSED BÁB EVIDENCES GROWING NUMBER NATIONAL COMMUNITIES ENGAGED TEACHING INITIATIVES LEADING TO ENTRY BY TROOPS. THIRTY-FIVE NATIONAL ASSEMBLIES HAVE SPONTANEOUSLY REPORTED ENROLLMENTS TOTALING QUARTER MILLION NEW BELIEVERS SINCE RIḌVÁN. GRATIFIED NOTEWORTHY CONSOLIDATION ACTIVITIES ESSENTIAL SAFEGUARD HARD-WON VICTORIES. HOUR PROPITIOUS FRIENDS ASSEMBLIES EVERYWHERE REDOUBLE SACRIFICIAL HIGHLY MERITORIOUS EFFORTS CONCENTRATE THEIR ATTENTION ON ALL-*

> *IMPORTANT TEACHING ACTIVITIES DESTINED CARRY BAHÁ'U'LLÁH'S WORLD-REDEEMING FAITH INTO LONG-AWAITED PERIOD UNIVERSAL RESPONSE HIS LIFE-GIVING CALL.*
>
> *UNIVERSAL HOUSE OF JUSTICE*

Comments

Baha'i History - October 13. On this date in 1994, the Research Department wrote "that letters written on behalf of Shoghi Effendi "related strictly to the Cause and interpretation of the teachings" constitute authoritative Bahá'í text."

Original file: 0897.html (position #131)

October 13. On this date in 1994, regarding letters written for Shoghi Effendi by Soheil and Ruhi Afnan, the Research Department wrote "that letters written on behalf of Shoghi Effendi "related strictly to the Cause and interpretation of the teachings" constitute authoritative Bahá'í text."

October 13. On this date in 1994, regarding letters written on behalf of Shoghi Effendi by Soheil and Ruhi Afnan, who were his secretaries and first cousins, the Research Department wrote "that letters written on behalf of Shoghi Effendi "related strictly to the Cause and interpretation of the teachings" constitute authoritative Bahá'í text." By the time of his death, Shoghi Effendi had declared all of his siblings and first cousins Covenant-breakers.

2. Authority of Letters written on behalf of Shoghi Effendi

M E M O R A N D U M

To: The Universal House of Justice

Date: 13 October 1994

From: Research Department

In an electronically mailed communication dated 22 September 1994, Mr. ... raises a number of questions related to the above subject. His questions seem mostly to arise from a statement made by Philip Hainsworth in the introduction to the collection of letters published in "Unfolding Destiny: The Messages from the Guardian of the Bahá'í Faith to the Bahá'í Community of the British Isles" (London: Bahá'í Publishing Trust, 1981). In 1979, Mr. Hainsworth wrote:

> *Prior to April 1941 when Amatu'l-Baha Ruhiyyih Khanum began to write to the British Bahá'ís on behalf of the Guardian, he had had few helpers and his secretaries had caused him much suffering. Their names are not mentioned in this book and only their letters which carried the Guardian's handwriting as a footnote or contained words which indicated they were writing as instructed by him have been used. (p. xvii)*

Rather than address Mr. ...'s questions point by point, we provide the following information and comment which would seem to illuminate all of the questions he has posed.

The Research Department has no information about why, specifically, the editors of "Unfolding Destiny" decided that letters written by the Guardian's secretaries on his behalf could not be included in the book unless they were accompanied by notations in the Guardian's handwriting. Mr. ... may wish to inquire further from Mr. Hainsworth or from the Publishing Trust in this regard.

The following statement, referred to by Mr. ... and published in "Principles of Bahá'í Administration" without a date, was added by Shoghi Effendi to a letter written on his behalf to an individual on 7 December 1930. He wrote:

> *I wish to add and say that whatever letters are sent in my behalf from Haifa are all read and approved by me before mailing.1 There is no exception whatever to this rule.*

This clear statement of Shoghi Effendi was written in response to the following question:

> *Can you make a statement which would establish the authenticity of your letters written by Ruhi or Soheil with your P.C. [sic] attached. There are still some people who continue to feel that these letters are not authorized by you and only express the personal opinions of the above writers.*

The other extract quoted by Mr. ... also indicates that "the secretaries of the Guardian convey his thoughts and instructions and these messages are authoritative", albeit "certainly not the same" as words from his own pen:

> *Although the secretaries of the Guardian convey his thoughts and instructions and these messages are authoritative, their words are in no sense the same as his, their style certainly not the same, and their authority less, for they use their own terms and not his exact words in conveying his messages. (25 February 1951 to the National Spiritual Assembly of the British Isles)*

A third pertinent extract is the following:

> *The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretation of the teachings; he is not an infallible authority on other subjects, such as economics, science, etc. When he feels that a certain thing is essential for the protection of the Cause, even if it is something that affects a person personally, he must be obeyed, but when he gives advice, such as that he gave you in a previous letter about your future, it is not binding; you are free to follow it or not as you please.*

> *(17 October 1944 written on behalf of Shoghi Effendi to an individual)*
>
> *From the above extracts it seems fairly clear that letters written on behalf of Shoghi Effendi "related strictly to the Cause and interpretation of the teachings" constitute authoritative Bahá'í text, while any personal advice which they may contain is not binding. The Guardian's statement that he reviewed every letter written on his behalf without exception makes it clear that the authority of the letters was independent of whatever personal "sufferings" might have been caused by certain secretaries, and that there was no "delegation" whatsoever of his interpretative authority, but merely a use of secretarial assistance for his huge burden of correspondence.*

On December 13, 1951, Shoghi Effendi sent a cable titled "Old and New Covenant-Breakers" noting "increasing boldness, marked, tragic decline in character and spiritual condition grandchildren 'Abdu'l-Bahá."

> *Old and New Covenant-Breakers With feeling profound concern, grief, indignation, am compelled disclose Bahá'í world recent developments Holy Land furnishing further incontestable proof relationship established old and new Covenant-breakers demonstrating increasing boldness, marked, tragic decline in character and spiritual condition grandchildren 'Abdu'l-Bahá. Their shameful attitude and conduct receiving approbation their elders. Evidences multiplying attesting Ruhi's increasing rebelliousness, efforts exerted my eldest sister pave way fourth alliance members family Siyyid 'Alí involving marriage his granddaughter with Ruha's son and personal contact recently established my own treacherous, despicable brother Riaz with Majdi'd-Din, redoubtable enemy Faith, former henchman Muhammad-'Ali, Archbreaker Bahá'u'lláh's Covenant. Convey information all National Assemblies.*
>
> *--Shoghi*
>
> *[Cablegram, December, 13, 1951]*

Less than two years later, on May 17, 1953, Shoghi Effendi addressed a cablegram to the Bahá'ís of the word, condemning his one-time close companion, secretary, and first cousin

as "treacherous Ruhi Afnan."

Shoghi Effendi's eldest cousin and close friend, Ruhi Afnan accompanied him for rest and relaxation in the Bernese Oberland in the Swiss Alps on April 5, 1922, some four months after returning to Haifa subsequent to the death of ‘Abdu’l-Bahá,

> *Treacherous Ruhi Afnan*
>
> *Treacherous Ruhi Afnan, not content with previous disobedience, correspondence with Ahmad Sohrab, contact with old Covenant-breakers, sale, in conjunction with other members of family, of sacred property purchased by Founder of Faith, and allowing his sister to marry son of 'Abdu'l-Bahá's enemy, is now openly lecturing on Bahá'í movement, claiming to be its exponent and is misrepresenting the teachings and deliberately causing confusion in minds of authorities and the local population. Inform National Assemblies.*

Comments

Baha'i History - October 13. On this date in 1923, the NSA of England met for the first time in London. In 1930 this became the NSA of the Bahá'ís of the British Isles, and in 1972 of the United Kingdom (a separate National Assembly for the Republic of Ireland being established in that year).

Original file: 0896.html (position #130)

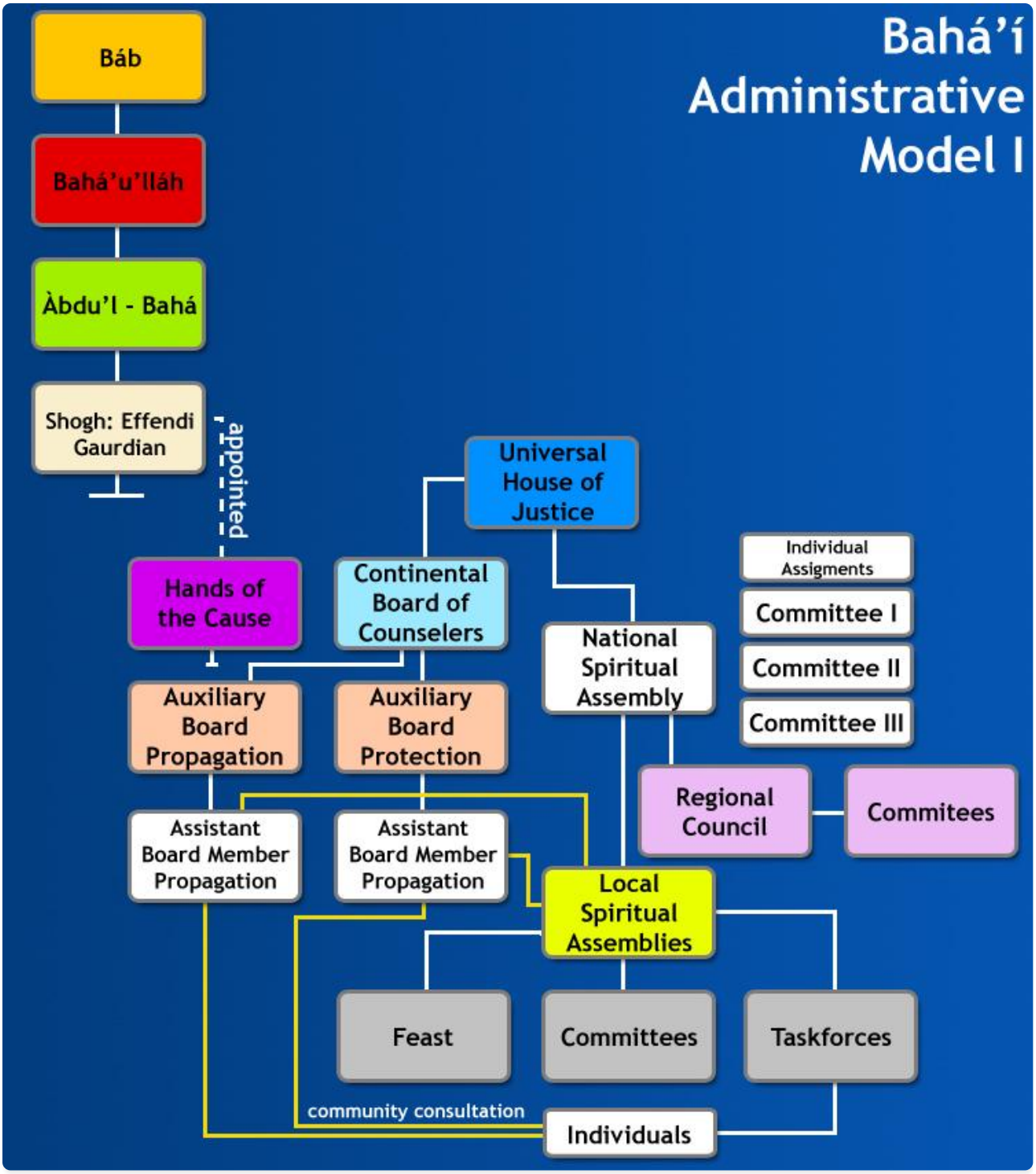
October 13. On this date in 1923, the NSA of England met for the first time in London. In 1930 this became the NSA of the Bahá'ís of the British Isles, and in 1972 of the United Kingdom (a separate National Assembly for the Republic of Ireland being established in that year).

October 13. On this date in 1923, the National Spiritual Assembly of England met for the first time in London. In 1930 this became the National Spiritual Assembly of the Bahá'ís of

the British Isles, and in 1972 of the United Kingdom (a separate National Assembly for the Republic of Ireland being established in that year).

From "United Kingdom: History of the Bahá'í Faith" by Moojan Momen...

> *On 13 October 1923, in London, the* National Spiritual Assembly of England *came into being. In 1930 this became the National Spiritual Assembly of the Bahá'ís of the British Isles, and in 1972 of the* United Kingdom *(a separate National Assembly for the Republic of Ireland being established in that year).*


Bahá'í Administrative Model I
Báb
Bahá'u'lláh
Àbdu'l - Bahá
Shogh: Effendi Gaurdian
appointed
Universal House of Justice
Hands of the Cause
Continental Board of Counselers
National Spiritual Assembly
Individual Assigments
Committee I
Committee II
Committee III
Auxiliary Board Propagation
Auxiliary Board Protection
Regional Council
Commitees
Assistant Board Member Propagation
Assistant Board Member Propagation
Local Spiritual Assemblies
Feast
Committees
Taskforces
community consultation
Individuals

Comments

Baha'i History - October 13. On this date in 1953, Esther Evans and Lillian Middlemast, arrived in St. Lucia, earning the title Knights of Bahá’u’lláh for the Windward Islands.

Original file: 0895.html (position #129)

October 13. On this date in 1953, Esther Evans and Lillian Middlemast, arrived in St. Lucia, earning the title Knights of Bahá’u’lláh for the Windward Islands.

What has always struck me about the designation of Knights of Bahá'u'lláh is the arbitrariness with which the "virgin territories" were defined. For example, the Cook Islands and Tonga Island, both part of the Realm of New Zealand have distinct sets of Knights, while Niue and the Chatham Islands, also part of the Realm of New Zealand, are Knightless.

Several islands off the coast of Alaska have distinct Knights, like Baranof Island , Kodiak Island, and the Aleutian Islands. Yet other Alaskan islands, like the Pribilof Islands are Knightless.

The Brazilian state of Amapá has its own Knights (for Portuguese Guiana), while the other Brazilian states are Knightless.

Crete and Rhodes have Knights distinct from the Knights of mainland Greece, yet other Greek islands, like Santorini and Samos, are Knightless.

Key West has its own Knight, yet the other Florida Keys are Knightless.

Tiny islands, like Great Manan, have their own Knights. St. Thomas Island has its own Knight, yet the remaining Leeward Islands have one set of Knights, representing numerous politically and geographically independent islands. Similarly, the Windward Islands have one set of Knights, representing numerous politically and geographically independent islands.

Comments

October 13, On this date in 1920, Jináb-i-Fádil gave a talk stating "the Turkish and Imperial Governments of Persia united together to exterminate his cause...because the promotion of His teachings would not have allowed them to practice polygamy...These things caused them to arise against Him."

Original file: 0894.html (position #128)

October 13. On this date in 1920, Jináb-i-Fádil Mazandaráni gave a "Speech Before the Canadian Club" stating "the Turkish and Imperial Governments of Persia united together to exterminate his cause. Of course they did not like Bahá'u'lláh because the promotion of His teachings would not have allowed them to practice polygamy and set aside their wives whenever they pleased. These things caused them to arise against Him."

October 13. On this date in 1920, Jináb-i-Fádil Mazandaráni gave a "Speech Before the

Canadian Club" stating "Bahá'u'lláh abrogated polygamy and repealed the law of divorce...the Turkish and Imperial Governments of Persia united together to exterminate his cause. Of course they did not like Bahá'u'lláh because the promotion of His teachings would not have allowed them to practice polygamy and set aside their wives whenever they pleased. These things caused them to arise against Him."

Jináb-i-Fádil Mazandaráni was a devout Bahá'í academic whose works were later censored by Hand of the Cause of God and Iran National Spiritual Assembly Member 'Alí-Akbar Furútan.

> *"Speech before the Canadian Club"*
>
> *Wednesday, 13 October 1920 — Location Unrecorded*
>
> *I am highly honored and feel the greatest privilege to stand in the presence of the members of the Canadian Club and the honorable chairman to convey to you the message of love and peace from Persia. Although it is nearly seventeen months since I left my Native land, conditions have not changed much. In order to understand the present situation in Persia , it is better to bring before our vision the great changes which have been brought in that country during the last few years. Praise be to God that you are well informed in regard to these matters. The national religion of Persia is Mohammedan although certain minorities such as Jews, Christians, and Zoroastrians are found the majority of the people are followers of the Arabian prophet.*
>
> *The religious prejudices and fanaticisms as practiced by the Mohammedans against the Christians you are well aware of. Not only a this prejudice is directed against the Christians but all other religions because the Mohammedans look upon themselves as the chosen race. In the east because there are no strong legal laws prevent people from extreme religious fanaticism people actions are turned into savage attacks. Repeatedly they fight one another . Kill and carry into captivity the women and children. No law has been powerful enough to prevent the perpetration of these practices. The people were submerged in the sea of superstitions and dogmatism.*
>
> *The ancient Persia was the cradle of civilization and refinement It is written in authoritative history that in the middle ages as astronomy medicine, and algebra were introduced into Europe from Persia through the civilization established by*

the Arabs in Spain.

However, in the last two or three centuries many causes to bring the decadence and degeneration of the Persian people. Religious prejudices were so strong the Persian people were not ready to accept the modern ideas of civilization because the promotion of these scientific principles would destroy the root of their tree of prejudices. For example the old astrological ideas were based on the Ptolemaic system ; the heavens were divided into seven cycles each cycle being fashioned of gold, silver up to the diamond. The introduction of Copernican system would have blown up those antiquated ideas. The earth was likewise divided into seven stratas and according to their teaching in each strata a peculiar race lived. Now geology would have destroyed these superstitions. Such beliefs were part of their religious ideals and it was most difficult to change them.

A hundred years ago there was hardly any modern educational system in Persia, the women were looked upon as inferior beings having no special privileges of culture and development. Polygamy and divorce were rife. These conditions were like black clouds that befogged the horizon of the minds.

Under these disheartening conditions Bahá'u'lláh appeared from the horizon of Persia like unto a glorious sun and flooded the regions of that land with the rays of new teachings. This was about seventy years ago. Through the influence of his new teaching the realm of thought underwent a great change. He wrote many books and treatises inculcating the universal principles of spiritual civilization. He called on the Persian people to display great effort in education for this is the most important problem of life. He advocated the standardization of a universal system of education for all humanity so that the children of the world may receive equal share of knowledge and sciences, no matter where they live.

Immediately after the spread of these ideals new schools for the education of the girls were founded for he said the education of the girls is by far more important than the boys. For the boys would get some kind of education in the school of hard knocks but the girl becomes the potential mother of the race and consequently her education must be of paramount importance. ***Bahá'u'lláh abrogated polygamy and repealed the law of divorce. He cemented the hearts of contradictory religions and made them united. He made the Mohammedans , Zoroastrians and the Jews to understand and believe in the divinity of Christ. Today of all these various religions accept His Teachings and become real Christians. Should one of you go to Persia***

today, you will see gatherings composed of the Jews, Mohammedans, Christians and Zoroastrians cemented together and more loving to each other than brothers.

The Persian Government being autocratic and the Mohammedan clergy oligarchic more than twenty thousand of Bahá'ís were martyred and their leaders banished. ***Even the Turkish and Imperial Governments of Persia united together to exterminate his cause. Of course they did not like Bahá'u'lláh because the promotion of His teachings would not have allowed them to practice polygamy and set aside their wives whenever they pleased. These things caused them to arise against Him.***

Bahá'u'lláh taught the Bahá'ís to become devoid of all prejudices, serve the world of humanity and render every effort to promulgate the cause of universal peace.

During the great world war the Persian Government fell into great difficulties. Persia is situated between the countries of Russia, England and Turkey. ***Because the large number of government officials were Bahá'ís and because Bahá'u'lláh and 'Abdu'l-Bahá had praised the justice of the British Empire the Persian people did not like to go on the side of the Central Powers.*** *Many years ago Bahá'u'lláh wrote an epistle to Queen Victoria in which He praised very highly the constitutional monarchy of that country, because sovereignty is combined with democracy. That is one of the reasons why from the beginning the Persian people were friendly to the British Empire because they hope through her a greater measure of justice, progress and enlightenment would be vouchsafed to her. But the mass of the people because they were ignorant were swayed by demagogues who were sympathetic to the Central Powers. They desired to go over to Turkey and Germany because the Emperor had announced himself as the protector of the Mohammedans throughout the world. Although they held great mass meetings to arouse the suspicions of the mob the Bahá'ís kept away from all alliances with the Central Powers. Although Persia removed theoretically neutral yet her land became the contending ground of the various armies.* ***The Turks and the Russians in turn invaded the country with large hordes, pillaged property, large towns and villages were destroyed and the inhabitants put to sword. Pestilence and famine came afterwards and swept many parts of Persia from every vestige of life. But after a while through different channels 'Abdu'l-Bahá was able to write to the authorities in Persia to keep with the allies.***

Through the enumeration of the statistics he proved that Egypt before the English occupation was sunk in poverty, misery and ignorance, but since the British Dominion that country has become very prosperous and will have continued prestige under the British Empire. For this reason when I left my native land negotiations were under way to make a new treaty with Britain which would bring the two countries nearer to each other and establish, peace , tranquility and composure in that land.

Bahá'u'lláh predicted the events of this great world war nearly sixty years ago. The book containing these predictions was published forty years ago in Bombay, India and is in the possession of many people. *He clearly writes that the end of this war will bring the downfall of Germany and the dismemberment of Turkey. When the war broke I was living in Persia. Some of the people who were sympathetic with Turkey took this book and carried it to the Turkish and German ministers, showing them that Bahá'u'lláh has prophesized their downfall. Their aim was to excite these two governments against the Bahá'ís. The Bahá'ís and Mohammedans during the war made great wagers in regard to the fulfillment of these prophecies. The Mohammedans went so far as to say if these prophecies came to pass they would become Bahá'ís. This movement desires to establish justice among the people of Persia; to remove all signs of misunderstanding to bring an end all wars and rumors of wars, for wars are not in accord with the good pleasure of the Lord. All humanity are the children of God. We are one flock and the real shepherd is the Creator. These differences owe their origins to misunderstandings If you could polish the mirror of the heart from the rust of misunderstandings, the sun of good fellowship would arise shine upon the surfaces of those hearts. Bahá'u'lláh renewed the spirituality of religion. He desired that our faith may become in accord with science and reason and demonstrated the unity of all truth. Praise be to God that we are in the century of light, in the age of discoveries. All the books of various religions have been translated into different languages of the earth. Truly I say, the world has become one home, the children of mankind are one family. Unity is the watchword of all the people, the lights of truth are being permeated to all parts. We from the Orient are looking toward the day when the Kingdom of God will be established upon the earth, the consciousness of man become universalized and ideals of unity, harmony and concord take their abode in the hearts of the people.*

Comments

October 14. On this date in 1998, the Universal House of Justice responded to an individual's five unrelated questions about Mirza Mihdi; use of the title "Holy Family"; capitalization of personal pronouns; and the Guardian's use of English in his translations.

Original file: 0893.html (position #127)

October 14. On this date in 1998, the Universal House of Justice responded to an individual's unrelated questions about Mirza Mihdi; use of the title "Holy Family"; capitalization of personal pronouns; and the Guardian's use of English in his translations.

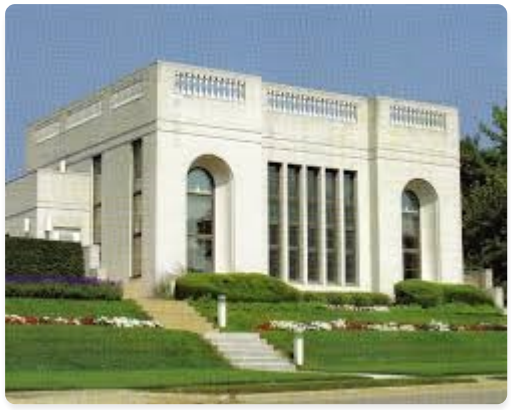
Comments

October 14. On this date in 1997, the NSA of the U.S. sent a letter "to all Local Spiritual Assemblies, Bahá'í Groups and College Clubs" for "focusing the attention of the American Bahá'í community on the Covenant...the Auxiliary Board members stand ready to suport your efforts to conduct...."

Original file: 0892.html (position #126)

October 14. On this date in 1997, the National Spiritual Assembly of the Bahá'ís of the United States sent a letter "to all Local Spiritual Assemblies, Bahá'í Groups and College Clubs" for "focusing the attention of the American Bahá'í community on the Covenant...We have been assured by the Counselors that the Auxiliary Board members stand ready to suport your efforts to conduct these gatherings. Please call upon them. Also, we have included a brief list of references which, in addition to the Sacred Writings and the letters of Shoghi Effendi, will facilitate your study. "The Flow of Divine Authority: Scriptural authority for the Universal House of Justice to function infallibly without the presence of a Guardian," an article written by Mr. G. Brent Poirier, can be found as a special pull-out

section in the August 1, 1996 issue of the American Bahá'í. The article, "Mason Remey and Those Who Followed Him" is enclosed for easy reference."



Comments

Baha'i History - October 14. On this date in 2001, the Bahá’í World News Service carried an article titled "In Switzerland, Landegg International University passes an important milestone, winning a new level of recognition from the Government." Landegg closed in 2003 due to financial difficulties.

Original file: 0891.html (position #125)

October 14. On this date in 2001, the Bahá’í World News Service carried an article titled "In Switzerland, Landegg International University passes an important milestone, winning a new level of recognition from the Government.". A "Bahá’í-inspired institution of higher learning," Landegg International University operated from September 1992 to December 2003 when it was shut down due to its worsening financial condition.

The Rector of Landegg International University was Hossain Danesh, who previously

served as the Secretary General of the National Spiritual Assembly of Canada from 1985 to 1989. In 1994, due to allegations of sexual assault, Hossain Danesh resigned from his post associate professor of psychiatry and family medicine at the University of Ottawa and agreed not to practice medicine in the province of Ontario. As Rector, Hossain Danesh participated in a number for conferences.

For example, in December 2000, Moshe Sharon and Hossain Danesh co-convened the First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Babi and Baha'i Faiths at Hebrew University. The conference was covered in a Bahá'í World News Service article.

Moshe Sharon was born in Haifa in 1937. He joined the faculty of Hebrew University of Jerusalem in 1965 and would go on to earn a Ph.D. at the same institution in 1971. He served as an Arab Affairs adviser to Prime Minister Menachem Begin and served in the Ministry of Defense, during which took part in the negotiations for peace with Egypt. Sharon established the Centre of Jewish Studies at the University of the Witwatersrand, which he directed while serving as director of the World Zionist Organization branch in Johannesburg. In 1999 he was appointed to the chair of Bahá'í Studies at Hebrew University. Sharon serves as a policy expert for the Ariel Center for Policy Research. He and his wife, Judy, have six children.

Moshe Sharon has written about early Islamic history and the development of Shia Islam. He is a specialist in Arabic epigraphy and papyrology, with his opus being *Corpus Inscriptionum Arabicarum Palaestinae*. In 2005 he published the first translation into Hebrew of the *Kitáb-i-Aqdas* and included a study of the history and theology of the religion.

Frequently interviewed by Israeli media, he has been called "Israel's greatest Middle East scholar." Among his political views is that there is "no possibility of peace between Israel and the Palestinians whatsoever, for ever" and that peace agreements with Arabs are "pieces of paper, parts of tactics, strategies...with no meaning." Moshe Sharon opposed the Oslo peace accords and believes the dismantling the Israeli settlements, which he terms "expulsions," serve to "increase the appetite of the other side and only achieve the killing of Jews." He blames the Bosnians' being Muslim for the Yugoslav conflict of the 1990's and argues that "The only way to avoid military confrontation with Iran is to leave this military confrontation to powers bigger than Israel."

In the Israeli documentary film "Bahais in My Backyard," during an interview, Moshe Sharon denies the existence of Bahá'u'lláh's descendants in Israel. Despite Sharon's denial

of the existence of such relatives, they do exist, and one of Bahá'u'lláh's great-granddaughters, Nigar Bahai Amsalem, is featured in the film. The denial of these descendants, no less by a purported academic who is "Chair of Bahá'í Studies" at arguably Israel's best university, is curious.

On October 14, 2001, the Bahá'í World News Service carried an article titled In Switzerland, Landegg International University passes an important milestone, winning a new level of recognition from the Government.

> *In Switzerland, Landegg International University passes an important milestone, winning a new level of recognition from the Government*
>
> *14 October 2001*
>
> *WIENACHT, Switzerland — Although an African herself, Njeri Mwagiru was turned off by brochures from top universities in the United States and Canada that touted special clubs for Africans, Indians and other major ethnic and racial groups.*
>
> *"There just seemed to be a lot of separation on those campuses," said the 20-year-old Kenya native, discussing her decision to come instead to Landegg International University, a Baha'i-inspired institution of higher learning in the foothills of the Swiss Alps. "It seemed to me that things were designed so that people of different cultures could stay apart."*
>
> *"But here at Landegg, the emphasis is on having people of different cultures get together -- and that is what I was looking for."*
>
> *Entering her third year in Landegg's Bachelor of Arts program, Ms. Mwagiru is happy with her choice -- a choice made somewhat venturesome by the fact that Landegg's degree programs are only five years old.*
>
> *But she has indeed found the kind of unity amidst diversity that she was seeking, and Ms. Mwagiru also believes she is receiving a topflight education, one with a distinctive approach.*
>
> *"It aims to combine various disciplines of study so that they make more sense and the education is more applicable to life," said Ms. Mwagiru, enrolled in a program that brings together the fields of psychology, human development and education.*
>
> *"And it has delivered everything in terms of the education I expected," she*

continued. "We have lots of contact with the professors and many in-depth discussions. The school has a general belief in the uniqueness of the individual -- and at the same time the unity of all."

Ms. Mwagiru's description of her experience at Landegg quite accurately matches the university's stated goals, which are to develop and practice a new "integrative" approach to education that combines modern scientific thinking with spiritual and ethical values in a way that meets the needs of an interdependent and global civilization.

"Our curriculum seeks to make sure that the students not only receive the latest academic and scientific information about what they are studying, but that they will also be exposed to the various ethical considerations that pertain to it -- and that they will then learn how to apply it in the real world," said Hossain Danesh, president of Landegg.

On 20 September 2001, Landegg received an important new level of recognition for its approach, when it was formally registered by the cantonal and federal authorities as a private university in Switzerland. To achieve that, the university had to meet the rigorous criteria set by the government at both the canton and federal levels.

"One of the most significant implications of Landegg's new status is that the Swiss Government has recognized the legitimacy of an approach to education that is global in reach and that has as its basis the idea of applied spirituality within a framework of integrated studies," said Michael Penn, who served as vice rector at Landegg from 1998-2000 and is currently an affiliate professor.

"It is a recognition of the idea that an institution of higher learning can, in an academically rigorous way, apply principles of ethics to the interrogation of social problems in the world," said Dr. Penn, who is professor of psychology at Franklin and Marshall University in Pennsylvania, USA.

Landegg is also winning recognition in other important ways. A high percentage of its graduate students have gone on to prestigious doctoral programs at universities like Stanford and Cambridge. And it has launched a major peace education project in Bosnia and Herzegovina that is winning high praise from government officials.

A Gradual Evolution

Landegg's evolution into a full-fledged university has been a gradual process. Located on some 31 acres on a hillside overlooking Lake Constance in the rustic Swiss village of Wienacht, Landegg International University was previously known as Landegg Academy, and it was used primarily as a conference center.

In that role, Landegg was the venue of a number of significant meetings, including a series of "International Dialogues on the Transition to a Global Society." The first such Dialogue was held in September 1990 and included the participation of Federico Mayor, then UNESCO's Director- General; Karan Singh, a leading Indian author and diplomat; and Bertrand Schneider, then secretary-general of the Club of Rome.

In addition to such high-level gatherings, Landegg was also host to a number of international programs, focusing on peace and world order studies for young people.

Currently comprising some nine buildings, the campus was originally built as a holiday retreat in the 19th century. The campus was acquired by a Baha'i family in 1982 and the properties were donated to a newly established Landegg International Baha'i Foundation, operating under the aegis of the Baha'i community of Switzerland, which undertook the renovation of its main buildings and established it as a conference center.

In the mid-1990s, the Foundation decided that Landegg's role as a center of learning should become formalized, and Landegg's functions were transferred to an independent board, whose charter states that the university will be operated as an independent university, directed by an international governing board. Among the most important responsibilities of the board is to ensure the academic excellence and independence of the university.

In September 1997, Landegg formally inaugurated a new program of graduate studies, offering a Master of Arts Degree in eight areas, including conflict resolution, psychology, education, and religion. In 1998, Landegg began to offer undergraduate degrees as well and by 2000, the school began seeking formal recognition as a university.

Over the years, Landegg has opened active scholarly exchange programs with a number of universities worldwide, including the Hebrew University of Jerusalem,

Beijing University in China, the State University of Sergipe in Brazil, and the University of Wisconsin at Oshkosh, in the USA.

Currently, Landegg offers undergraduate degrees in four areas: economics and international development; political science and international relations; psychology, human development and education; and the integrative study of religion. Students may also design their own area of concentration, with the guidance of the academic office, from among courses offered.

Graduate degrees are offered in six areas: consultation and conflict resolution, moral education, applied ethics, the integrative study of religion, leadership and management, and spiritual psychology. A certificate program in Information Technology has also been launched this year.

The way in which areas of degree concentration combine fields of study across various disciplines gives but a glimpse of how the school seeks to provide an integrative approach.

The cornerstone of that integrative approach, Dr. Danesh explained, is to first study all of the relevant theories and models that currently exist in a given field. Professors and students themselves are then encouraged to create a new model, based on the new insights into human nature and those universal ethical and spiritual principles that are present in the spiritual and philosophical heritage of humanity, and to see if such a model can have a practical application.

"For example, if we are studying conflict resolution, we first study all of the different theories and models of conflict resolution," said Dr. Danesh. "And we keep them. But we have also developed our own model, which we call 'conflict-free conflict resolution.'" [CFCR]

The new CFCR model, Dr. Danesh said, does not accept that conflict or aggression is necessarily an inevitable feature of human nature. "Rather, our new theory suggests that conflict is a reflection of the different stages in human development and evolution and that it reflects the absence of unity," said Dr. Danesh, whose own work in psychology and spirituality has helped to lay the foundations for the new model.

Dr. Danesh said the theory of conflict-free conflict resolution indicates that the best way to overcome conflict is by seeking higher and higher levels of unity.

Based on the CFCR model, Landegg has developed a subsidiary program, called "Education for Peace," which seeks to help war-torn communities incorporate peace education into the standard public school curriculum. Currently, Education for Peace (EFP) operates a pilot project in six schools in three different communities in Bosnia-Herzegovina, reaching some 6,000 students.

Global Campus

Although the Landegg campus is relatively small, with a current capacity of approximately 100 full-time, on-campus students, its reach is global. At any given time, only about one third of the school's students are on campus. The rest study from afar, using an array of distance-learning technologies but principally email and the World Wide Web.

The global diversity of the student body is another hallmark of the Landegg experience. For example, the 30- some young people in the undergraduate program come from 20 different countries. The graduate student population of approximately 120 students is as diverse.

"We have students from countries as diverse as Mongolia, Russia, the United States, Venezuela, Canada and China," said Graham Hassall, associate dean of undergraduate studies. "This is one of the wonderful things about Landegg, the global nature of our very small campus."

Nyambura Mwagiru, 21, Njeri's sister, said she also felt one of the best things about Landegg is the global diversity of its student body. "Just being able to sit down and talk with people from so many different places is one of the best things about Landegg," said Nyambura, who, like her sister, is in the psychology, human development and education program. "We learn from each other, and have time to reflect and grow."

Nyambura said she was on her way to King's College in London when she stopped with her sister to visit Landegg. She was so taken with the atmosphere that she stayed, even though it meant giving up on a degree from a school that is much better known around the world.

"It was a big decision but I don't believe I made the wrong decision," said Nyambura. "It is exciting to be part of something that is growing and that is so different."

The faculty of Landegg is similarly global in its diversity. Of its more than 70 professors, many who are affiliated with other colleges and universities around the world, only about 10 are on campus at a given time. Nevertheless, the ability to draw on well-respected academics from more than 20 countries contributes greatly to the internationalism of the educational process at Landegg.

The school has also had a surprising degree of success in placing its graduates. Although only about 30 students have so far received graduate degrees from Landegg, a number have gone on to prestigious graduate programs.

Jenni Menon of Hamilton, Ontario, Canada, for example, has been accepted this year into a doctoral studies in psychology and education at Stanford University in the USA; Tania Sargent of Zimbabwe is currently in her second year at the Graduate School of Education at the University of Pennsylvania in the USA; and Mieko Bond went on to do a master's degree in criminology at Cambridge University in the United Kingdom.

"Landegg was instrumental in helping me get into my current PhD program," said Ms. Menon, who received an MA in Moral Education from Landegg earlier this year. She cited two key factors in Stanford's acceptance: her experience as one of the coordinators in the pilot phase of the Education for Peace project in Bosnia and, second, the "close, caring and thoughtful attention and advice" she received from her professors at Landegg.

"As a student at Landegg I feel I was simultaneously exposed to a rigorous theoretical and practical service- oriented type of learning," said Ms. Menon. "Of course, many universities promote this theoretical-practical approach to learning, but a unique aspect of Landegg is that this approach occurs through an effort to integrate the scientific and the ethical/moral and spiritual aspects of knowledge and investigation. I think that this unique integrative approach sounded appealing to Stanford, indicating to me that [they] are seeking fresh approaches."

Ms. Sargent likewise feels her experience at Landegg contributed greatly to her acceptance as a PhD candidate at the University of Pennsylvania last year.

"It is quite a hard school to get into," said Ms. Sargent, who finished her course work at Landegg towards an MA in moral education a year ago. "And I think one reason I was accepted was some of the academic writing I had done at Landegg." She wrote a paper entitled "Cultivating the Chinese Intelligence: Costs and Benefits

> *of Chinese Achievement Motivation," which she believes was critical in her U Penn application.*
>
> *"I was still very surprised when I was accepted and given a good scholarship offer," said Ms. Sargent. "Some people used to ask me, 'Why are you going to such a new school, don't you need to get real credentials?' But getting an MA from Landegg obviously doesn't hinder you from going somewhere else."*
>
> *Ms. Bond likewise found that some of her friends questioned her decision to go to Landegg to get a master's degree in conflict resolution in 1996. "They would say, 'Will it be recognized by an established university? Will it look good on your CV?,'" said Ms. Bond, who is currently pursuing a PhD at the University of Manchester. "But I thought it would be an exciting place to study. And in the end, I did end up at Cambridge. So now my friends have changed their minds."*

On January 18, 2001, the Bahá'í World News Service carried an article titled Baha'i Chair at Hebrew University hosts conference on modern religions noting the conference was "co-sponsored by the Chair in Baha'i Studies at the Hebrew University's Faculty of Humanities and Landegg Academy."

> *Baha'i Chair at Hebrew University hosts conference on modern religions*
>
> *Baha'i Chair at Hebrew University hosts conference on modern religions*
>
> *JERUSALEM — Some 54 scholars of religion -- Jewish, Muslim, Christian, Mormon and Baha'i-- gathered in December at the Hebrew University to discuss the impact of modernism on their traditions. The conference, co-sponsored by the Chair in Baha'i Studies at the Hebrew University's Faculty of Humanities and Landegg Academy, has advanced Baha'i studies as an independent field of academic study and enriched the dialogue on the core values common to the monotheistic faiths.*
>
> *The First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Babi and Baha'i Faiths, was held from 17 to 21 December 2000 and focused on common approaches within Judaism, Christianity, Islam and the Baha'i Faith toward the philosophical, social and psychological challenges of modernity.*

"Religious studies often deal with the origins or history of religions. For example we study the origins of Islam or medieval Judaism," said Yair Zakovitch, Dean of the Hebrew University's Faculty of Humanities. "But the study of religion in modern times is so relevant, so important to the lives of people. It was very significant that these scholars, despite the delicate political situation, were able to gather in Jerusalem to discuss their commonalities and appreciate their differences. People are generally suspicious, and the walls of suspicion collapsed."

The President of the Hebrew University, Menachem Magidor, described to the conference participants his vision of making the Hebrew University into a preeminent center for the study of religion, with research centers devoted to each of the monotheistic faiths. "The Chair in Baha'i Studies is the first link in this chain," he said.

Moshe Sharon, the holder of the Chair in Baha'i Studies and co-convenor of the conference, said that the field of Baha'i studies is emerging as an independent area of academic inquiry and that this was the first conference convened by a major international university for the study of the Baha'i Faith and its relationship to its sister faiths.

"Through this conference," said Dr. Sharon, "the Hebrew University has declared its interest in Baha'i studies and its recognition of the importance of this field alongside Jewish, Christian and Islamic studies."

The other co-convenor of the conference was Hossain Danesh, the Rector of Landegg Academy, a Baha'i-sponsored institution of higher education in Switzerland.

"The conference focused on fundamental issues that are common to religions, held in a city and at a time when religious conflict in political terms was considerable," Dr. Danesh said.

In his keynote address Dr. Danesh reviewed the common elements of the monotheistic religions that have made them cornerstones of civilizations, as well as some of the teachings and principles of the Baha'i Faith that address challenges unique to the modern age. He presented President Magidor with a volume of fine pen and ink drawings of Baha'i holy places in the Old City of Acre by the Persian architect and draftsman Hushang Seyhoun.

Other presentations and panel discussions were grouped around themes such as

"Religion in Modern Times: Philosophical, Social and Psychological Reflections," "Mysticism and Messianism," "Eschatology and Ethics," "Tradition, Renewal and Reform," and "Religion and the Realm of Science." Most of the panelists spoke on aspects of Judaism or the Baha'i Faith, but there were also contributions on Sufism, the Wahhabi movement, modern Islam, and Mormonism.

The participants came mainly from the United States and Israel, but also from Canada, Denmark, Russia, South Africa, Sweden, Switzerland, Thailand, and the United Kingdom. Prof. Degui Cai from China's Shandong University gave a presentation on the fundamental principles of the Baha'i Faith and their relevance to Chinese society.

The final panel discussion, on "Contemporary Meeting of Ultimate Differences," featured presentations about African Christians in Israel and about the Baha'i Faith, Christianity and indigenous religions in the Pacific islands. The panel closed with a presentation by Dr. Amnon Netzer of the Hebrew University on "The Jews and the Baha'i Faith." A Jew of Iranian background, Prof. Netzer spoke about the conditions that led as many as ten percent of Iran's Jews to convert to the Baha'i Faith.

"The courteous talk, in which Dr. Netzer showed great respect for those who converted, created an atmosphere of interfaith reconciliation for the audience, which included several Israeli Jews with Baha'i relatives," said Robert Stockman, Coordinator of the Institute for Baha'i Studies in Wilmette, Illinois.

Another significant element of the conference was the participation of many young scholars alongside well-known and outstanding professors and scholars in the field of religious studies.

"The juxtaposition of youth and experience was very insightful and promising for the future of religious studies. It demonstrated that there are fine minds coming up, and this augurs well for the emergence of new insights into the role of religion in the development of civilization," said Dr. Danesh said.

The conference also featured a number of cultural activities. The opening day closed with a program of classical music by the King David String Ensemble, one of the foremost chamber music groups in Israel. Among the selections they performed was a piece well known to Baha'is, "Dastam Bigir Abdu'l-Baha," which the composer had arranged especially for the occasion.

Kiu Haghighi, a Persian Baha'i and master of the santour, closed the conference with a virtuoso performance of an original piece he composed for the event.

On the final day of the conference, 21 December, the participants made a special trip to the Baha'i World Center in Haifa and Acre. They visited the Shrine of the Bab and toured the nearly completed garden terraces stretching above and below the Shrine on the slopes of Mount Carmel. After a luncheon at the Seat of the Universal House of Justice, they visited the Shrine of Baha'u'llah and the Baha'i holy places in Acre.

A compilation of articles based on the proceedings of the conference will be published during the coming year, and many of the papers will be made available through the Landegg Academy Web site, www.landegg.org.

The Hebrew University and Landegg Academy have agreed to sponsor annual conferences of this nature, with the venue alternating between Jerusalem and the Landegg campus in Wienacht, Switzerland. The overarching theme of this series of conferences will be "Religion and Science." The next conference is planned for late January 2002 at Landegg.

The Chair in Baha'i Studies at the Hebrew University was established in 1999 as the first academic chair in the world devoted to the study of the Baha'i Faith. Other academic centers and programs, most notably the Baha'i Chair for World Peace at the University of Maryland's Center for International Development and Conflict Management, have been established to study Baha'i perspectives on and contributions to other academic disciplines.

"The systematic study of Baha'i religion, history and literature was introduced into the Hebrew University in the 1990s," wrote Prof. Sharon in the published proceedings of the dedication ceremonies for the Baha'i Chair, held at Mount Scopus and at the Baha'i World Center in Haifa in June 1999.

"The magnitude of the material involved, and the vast scope of research which has already been done in the field persuaded the University of the necessity of creating a proper framework for research and teaching designed to accommodate the future development of the field within the academic vision of the University of forming a cluster of research centers dedicated to the study of the major religions of the world."

Comments

Baha'i History - October 14. On this date in 1931, Shoghi Effendi wrote "In the spiritual development of man a stage of purgation is indispensable.. the Bahá'ís should not hope to remain unaffected...Suffering will increase our energy in setting before humanity the road to salvation..."

Original file: 0890.html (position #124)

October 14. On this date in 1931, Shoghi Effendi wrote "In the spiritual development of man a stage of purgation is indispensable, for it is while passing through it that the over-rated material needs are made to appear in their proper light...In such a process of purgation, when all humanity is in the throes of dire suffering, the Bahá'ís should not hope to remain unaffected...Suffering will increase our energy in setting before humanity the road to salvation, it will move us from our repose for we are far from doing our best in teaching the Cause and conveying the Message with which we have been entrusted..."

447. Stage of Purgation is Indispensable--Bahá'ís Should Not Hope to Remain Unaffected

"...You seem to complain about the calamities that have befallen humanity. ***In the spiritual development of man a stage of purgation is indispensable, for it is while passing through it that the over-rated material needs are made to appear in their proper light.*** *Unless society learns to attribute more importance to spiritual matters, it would never be fit to enter the golden era foretold by Bahá'u'lláh. The present calamities are parts of this process of purgation, through them alone will man learn his lesson. They are to teach the nations, that they have to view things internationally, they are to make the individual attribute more importance to his moral than his material welfare.*

*"**In such a process of purgation, when all humanity is in the throes of dire suffering, the Bahá'ís should not hope to remain unaffected.** Should we consider the beam that is in our own eye, we would immediately find that these sufferings are also meant for ourselves, who claimed to have attained. Such world crisis is necessary to awaken us to the importance of our duty and the carrying on of our task.* ***Suffering will increase our energy in setting before humanity the road to salvation, it will move us from our repose for we are far from doing our best in teaching the Cause and conveying the Message with which we have been entrusted....***"

(From a letter written on behalf of Shoghi Effendi to an individual believer in reply to a letter dated October 14, 1931: Bahá'í News, No. 58, January 1932, p. 1)

Comments

October 14. On this date in 1982, the UHJ wrote "that children should be trained to understand the spiritual significance of the gatherings of the followers of the Blessed Beauty, and to appreciate the honour and bounty of being able to take part in them, whatever their outward form may be."

October 14. On this date in 1982, the UHJ wrote "that children should be trained to understand the spiritual significance of the gatherings of the followers of the Blessed Beauty, and to appreciate the honour and bounty of being able to take part in them, whatever their outward form may be."

> *506. Children Should Be Trained to Understand Spiritual Significance of Bahá'í*

Meetings

"The Universal House of Justice has received your letter of 14th September 1982 concerning the role of Local Spiritual Assemblies in guiding parents and children in standards of behaviour for children at community gatherings, such as Nineteen Day Feasts and Bahá'í Holy Day observances.

"Further to the letter we wrote on its behalf on 28th June 1977, the House of Justice has instructed us to say that children should be trained to understand the spiritual significance of the gatherings of the followers of the Blessed Beauty, and to appreciate the honour and bounty of being able to take part in them, whatever their outward form may be. It is realized that some Bahá'í observances are lengthy and it is difficult for very small children to remain quiet for so long. In such cases one or other of the parents may have to miss part of the meeting in order to care for the child. The Spiritual Assembly can also perhaps help the parents by providing for a children's observance, suited to their capacities, in a separate room during part of the community's observance. Attendance at the whole of the adult celebration thus becomes a sign of growing maturity and a distinction to be earned by good behaviour.

"In any case, the House of Justice points out that parents are responsible for their children and should make them behave when they attend Bahá'í meetings. If children persist in creating a disturbance they should be taken out of the meeting. This is not merely necessary to ensure the properly dignified conduct of Bahá'í meetings but is an aspect of the training of children in courtesy, consideration for others, reverence, and obedience to their parents."

(From a letter written on behalf of the Universal House of Justice to the National Spiritual Assembly of Canada, October 14, 1982)

Comments

October 14. On this date in 1952, Shoghi Effendi wrote "thrilling reports of feats achieved by the heroic band of Bahá'í pioneers laboring in divers widely scattered African territories...reminiscent alike of episodes related in the Book of Acts and...the dawn-breakers in the Heroic Age..."

Original file: 0888.html (position #122)

October 14. On this date in 1952, Shoghi Effendi wrote "Rejoice to share with Bahá'í communities East and West thrilling reports of feats achieved by the heroic band of Bahá'í pioneers laboring in divers widely scattered African territories, particularly in Uganda, in the heart of the continent, reminiscent alike of episodes related in the Book of Acts and the rapid, dramatic propagation of the Faith through the instrumentality of the dawn-breakers in the Heroic Age of the Bahá'í Dispensation."

[October 14, 1952]

Achievements of Heroic Pioneers in Africa

Rejoice to share with Bahá'í communities East and West thrilling reports of feats achieved by the heroic band of Bahá'í pioneers) laboring in divers widely scattered African territories, particularly in Uganda, in the heart of the continent, reminiscent alike of episodes related in the Book of Acts and the rapid, dramatic propagation of the Faith through the instrumentality of the dawn-breakers in the Heroic Age of the Bahá'í Dispensation. *The marvelous accomplishments signalizing the rise and establishment of the Administrative Order of the Faith in Latin America have been eclipsed. The exploits immortalizing the recently launched crusade in the European continent have been surpassed. The goal of the seven-month plan, initiated by the Kampala Assembly, aiming at doubling the twelve enrolled believers, has been outstripped. The number of Africans converted in the course of the last fifteen months, residing in Kampala and outlying districts, with Protestant, Catholic and pagan backgrounds, lettered and unlettered, of both sexes, representative of no less than sixteen tribes, has passed the two hundred mark.*

The effulgent rays of God's triumphant Cause, radiating from the focal center, are fast awakening the continent and penetrating at an accelerating rate isolated regions unfrequented by white men and enveloping with their radiance souls hitherto indifferent to the persistent humanitarian activities of the Christian missions and the civilizing influence of the civil authorities. No less than nine localities will be qualified to attain, by this coming Ridván, assembly status within a single territory of the long-slumbering continent.

Zanzibar, Madagascar, French Morocco, South Rhodesia, Italian Somaliland are already or soon will be opened to the Faith.

Desire to pay special tribute to the strenuous efforts exerted by 'Alí Nakhjavání, setting an example of dedication and freedom from prejudice to fellow pioneers laboring in inhospitable surroundings and confronted by manifold and formidable obstacles.

Planning to entrust to the special representative delegated to attend the

> *approaching Kampala Conference a portrait of the holy Báb, a replica of the one deposited beneath the dome of the Mashriqu'l-Adhkár in Wilmette, to be exhibited to the assembled attendants on the historic occasion. Confident unveiling may draw newly recruited vanguard of the ever-swelling host of Bahá'u'lláh, as well as all participating visitors, itinerant teachers and settlers, closer to the spirit of the Martyr-Prophet of the Faith and bestow everlasting benediction on all gathered at the memorable sessions of the epoch-making Intercontinental Conference dedicated to the prosecution of the latest, most glorious crusade launched in the course of eleven decades of Bahá'í history.*

Comments

Baha'i History - October 14. On this date in 1953, Shoghi Effendi wrote of Valíyu'lláh Varqá's death "Profoundly grieved by loss of outstanding Hand of Cause of God, exemplary Trustee of Huqúqu'lláh...His mantle as Trustee of funds of Huqúq now falls on 'Alí Muhammad his son."

Original file: 0887.html (position #121)

October 14. On this date in 1953, Shoghi Effendi wrote of Valíyu'lláh Varqá's death "Profoundly grieved by loss of outstanding Hand of Cause of God, exemplary Trustee of Ḥuqúqu’lláh, distinguished representative of most venerable community of Bahá'í world, worthy son, brother of twin immortal martyrs of the Faith, dearly beloved disciple of Center of the Covenant. Shining record of his services extending over half century enriched the annals of Heroic and Formative Ages of Bahá'í Dispensation. His reward in Abhá Kingdom is inestimable. Advise you to erect on my behalf befitting monument at his grave. His mantle as Trustee of funds of Huqúq now falls on 'Alí Muhammad his son."

[October 14, 1953]

Valíyu'lláh Varqá Passes; Son Appointed

Profoundly grieved by loss of outstanding Hand of Cause of God, *exemplary* Trustee of Ḥuqúqu'lláh, *distinguished representative of most venerable community of Bahá'í world, worthy son, brother of twin immortal martyrs of the Faith, dearly beloved disciple of Center of the Covenant. Shining record of his services extending over half century enriched the annals of* Heroic *and* Formative Ages *of* Bahá'í Dispensation. *His reward in Abhá Kingdom is inestimable. Advise you to erect on my behalf befitting monument at his grave. His mantle as* Trustee of funds of Huqúq *now falls on* 'Alí Muhammad his son. *Instruct Rawhani Tihrán to arrange befitting memorial gatherings in capital and provinces to honor memory of mighty pillar in cradle of Faith of Bahá'u'lláh. Newly appointed* Trustee of Huqúq *is now elevated to rank of* Hand of Cause.

Comments

October 14, 1937, Shoghi Effendi wrote "It all depends whether we pray to Him directly or through Him to God. We may do both, and also can pray directly to God, but our prayers would certainly be more effective and illuminating if they are addressed to Him through His Manifestation, Bahá'u'lláh."

Original file: 0886.html (position #120)

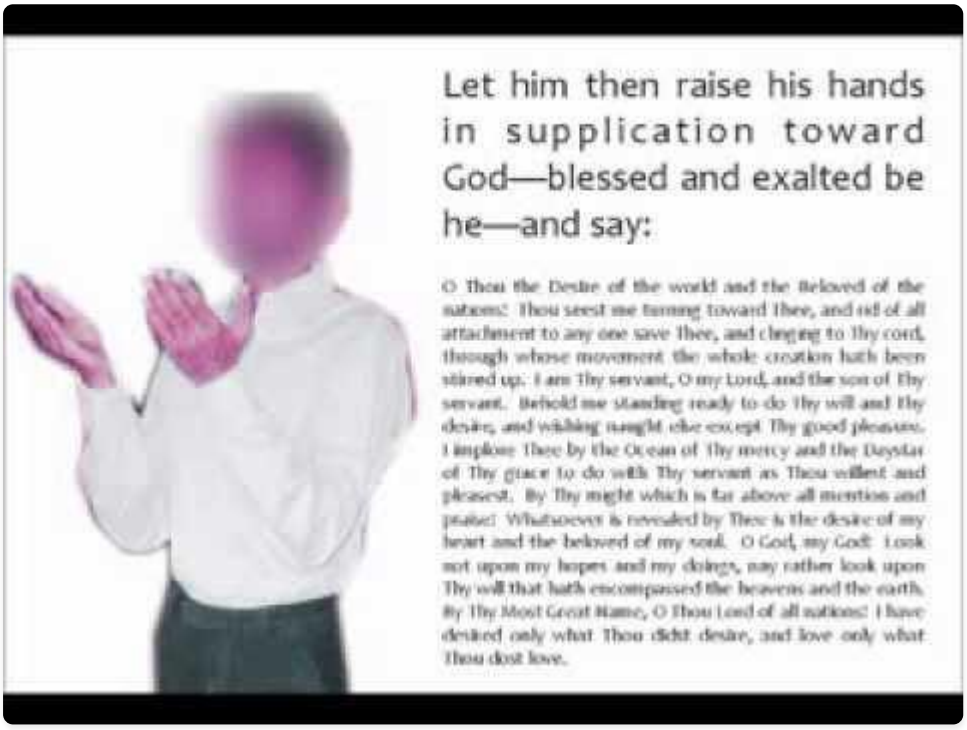
October 14. On this date in 1937, Shoghi Effendi wrote "You have asked whether our prayers go beyond Bahá'u'lláh: It all depends whether we pray to Him directly or through Him to God. We may do both, and also can pray directly to God, but our prayers would certainly be more effective and illuminating if they are addressed to Him through His Manifestation, Bahá'u'lláh."

1489. Praying to Bahá'u'lláh

"You have asked whether our prayers go beyond Bahá'u'lláh: It all depends whether we pray to Him directly or through Him to God. We may do both, and also can pray directly to God, but our prayers would certainly be more effective and illuminating if they are addressed to Him through His Manifestation, Bahá'u'lláh.

"Under no circumstances, however, can we, while repeating the prayers, insert the name Bahá'u'lláh where the word 'God' is used. This would be tantamount to a blasphemy."

(From a letter written on behalf of the Guardian to an individual believer, October 14, 1937)


Let him then raise his hands in supplication toward God—blessed and exalted be he—and say:
O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and rid of all attachment to any one save Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up. I am Thy servant, O my Lord, and the son of Thy servant. Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Daystar of Thy grace to do with Thy servant as Thou willest and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

Comments

October 14. On this date in 1935, Shoghi Effendi wrote "For Bahá'u'lláh explicitly reveals in His Book of Laws that the very purpose of marriage is the procreation of children..."

October 14. On this date in 1935, Shoghi Effendi wrote "For Bahá'u'lláh explicitly reveals in His Book of Laws that the very purpose of marriage is the procreation of children..."

> *1160. Question of Birth Control Not Specifically Answered in Writings*
>
> *"As to the problem of birth control, neither Bahá'u'lláh nor Abdu'l-Bahá has revealed anything direct or explicit regarding this question. But the Bahá'í Teachings, when carefully studied imply that such current conceptions like birth control, if not necessarily wrong and immoral in principle, have nevertheless to be discarded as constituting a real danger to the very foundations of our social life. For Bahá'u'lláh explicitly reveals in His Book of Laws that the very purpose of marriage is the procreation of children who, when grown up, will be able to know God and to recognize and observe His Commandments and Laws as revealed through His Messengers. Marriage is thus, according to the Bahá'í Teachings, primarily a social and moral act. It has a purpose which transcends the immediate personal needs and interests of the parties...."*

> *(From a letter written on behalf of Shoghi Effendi to an individual believer, October 14, 1935)*

Comments

October 15. On this date in 1960, the Custodians wrote refuting Mason Remey's claim of being the second Guardian, noting that "Bahá'u'lláh strictly forbade association with the Covenant-breakers, and even warned the friends against entering if possible a city where Covenant-breakers resided..."

Original file: 0884.html (position #118)

October 15. On this date in 1960, the Hands of the Cause of God in the Holy Land sent a letter to all the National Spiritual Assemblies refuting Mason Remey's claim of being the second Guardian, noting that "The glorious Báb forbade association with Covenant-breakers. Bahá'u'lláh strictly forbade association with the Covenant-breakers, and **even warned the friends against entering if possible a city where Covenant-breakers resided, as their poison polluted the entire area.** 'Abdu'l-Bahá's teaching with regard to shunning and having no contact whatsoever with the Covenant-

breakers is contained in hundreds of Tablets. The beloved Guardian forbade all association with Covenant-breakers and warned that **their poison was so deadly, that it was not permissible to have even their literature in one's possession.** The Chief Stewards of the Faith, mindful of their paramount responsibility to protect the believers, have taken action to expel from the Faith Mason Remey and his supporters because of their Covenant-breaking activities, and to forbid all association with them."

Comments

October 15. On this date in 1944, Shoghi Effendi wrote "Aside from teaching the Cause, the greatest service the Bahá'í Youth can render is to exemplify in their lives the teachings and especially to be promoters--within the Bahá'í communities and in the world at large-- of love and harmony ...."

Original file: 0883.html (position #117)

October 15. On this date in 1944, Shoghi Effendi wrote "Aside from teaching the Cause, the greatest service the Bahá'í Youth can render is to exemplify in their lives the teachings and especially to be promoters--within the Bahá'í communities and in the world at large-- of love and harmony, qualities so sadly lacking in these days of hatred, suspicion, vindictiveness and prejudice."

2279. Aside from teaching the Cause, the greatest service the Bahá'í Youth can render is to exemplify in their lives the teachings and especially to be promoters-- within the Bahá'í communities and in the world at large-- of love and harmony, qualities so sadly lacking in these days of hatred, suspicion, vindictiveness and prejudice.

(15 October 1944 to the Louhelen School, Youth Session)

Comments

October 15. On this date in 1992, the UHJ wrote it "providential for the matter to be brought to the fore now, before the English translation of the Kitáb-i-Aqdas is published" noting "Him as 'the most precious Being ever to have drawn breath on this planet.'"

October 15. On this date in 1992, the UHJ wrote it "providential for the matter to be brought to the fore now, before the English translation of the Kitáb-i-Aqdas is published" noting "Him as 'the most precious Being ever to have drawn breath on this planet.'" "Behold how great and lofty is His station! His rank excelleth that of all the Prophets and His Revelation transcendeth the comprehension and understanding of all their chosen ones."

William McElwee Miller and Earl E. Elder's translation of the Kitáb-i-Aqdas was published by the Royal Asiatic Society with the title *Al-kitab al-aqdas or The most holy book* in 1961, some thirty years before the Bahá'í Administrative Order's authorized translation in 1992.

What I particularly like about Elder & Miller translation is that it uses contemporary

English. The 1992 translation commissioned by Universal House of Justice unnecessarily uses words like "hath," "heareth," "thy," and "ye" in an attempt to mimic the tone of the King James Version of the Bible.

In 1973 a "Synopsis and Codification" of the *Kitáb-i-Aqdas* was published in English by the Universal House of Justice, with 21 passages of the *Aqdas* that had already been translated into English by Shoghi Effendi with additional terse lists of laws and ordinances contained in the book outside of any contextual prose.

The *Aqdas* was only officially translated into English in 1992, by which time other translations were becoming increasingly available through dissemination via the internet.

My personal opinion is that the material in the *Kitáb-i-Aqdas* is so objectionable that the Bahá'í authorities wished to shield Western believers from its contents, as they do from Bahá'u'lláh's other works by not providing translations.

https://www.bahai.org/library/authoritative-texts/the-universal-house-of-justice/messages/19921015_001/1#724534654

Department of the Secretariat

15 October 1992

[To an individual]

Dear Bahá'í Friend,

The Universal House of Justice has received your letter of 3 September 1992 and is very glad that you have raised this matter. It has recently been disturbed at the degree to which these issues seem to have been giving concern to Bahá'ís in different parts of the world. It may, indeed, be providential for the matter to be brought to the fore now, before the English translation of the Kitáb-i-Aqdas is published. We have been asked to convey to you the following comments.

As you know, the human soul is "a heavenly gem ... whose mystery no mind, however acute, can ever hope to unravel," "one of the signs of God, a mystery among His mysteries." If even the soul of man is so ineffable a reality, how can a human being claim to understand or to set forth the nature of the Manifestations of God, of the relationships between Them, or of Their relationship to God, let alone to grasp the nature of God Himself?

Bahá'u'lláh has explained these mysteries to a degree never before approached, but we must accept that they are realities that cannot be defined in a rigorous manner, as one would attempt to define the terms of mathematics or even of philosophy. This is a realm of knowledge in which poetry, analogy, hyperbole and paradox are to be expected; a realm in which the Manifestations Themselves speak with many voices. Undoubtedly you are familiar with the passage in the Kitáb-i-Íqán in which Bahá'u'lláh elaborates this theme, commenting on Muḥammad's statement: "Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit." By virtue of this station, they have claimed for themselves the Voice of Divinity and the like, whilst by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to Themselves, declarations ranging from the realm of divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond the shadow of a doubt. Therefore, these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Daysprings of Holiness may cease to agitate the soul and perplex the mind. The Bahá'ís must study the Kitáb-i-Íqán and the explanations given by 'Abdu'l-Bahá and Shoghi Effendi and not be misled into thinking that any statement made in the Sacred Texts, in the writings of Shoghi Effendi, or in the letters of the Universal House of Justice is made in ignorance of these fundamental clarifications.

In the Kitáb-i-Aqdas, Bahá'u'lláh again and again speaks with the Voice of God, a station that He affirms in this passage from the Súriy-i-Haykal: Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self, and in My movement but His Movement, and in My acquiescence but His Acquiescence, and in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God.... The Holy Spirit Itself hath been generated through the agency of a single letter revealed by this Most Great Spirit, if ye be of them that comprehend. At another time, as published in Gleanings 50, He wrote: And whenever I chose to hold my peace and be still, lo, the voice of the Holy Ghost, standing on my right hand, aroused me, and the Supreme Spirit appeared before my face, and Gabriel overshadowed me, and the Spirit of Glory stirred within my bosom, bidding me arise and break my silence. If your hearing be purged and

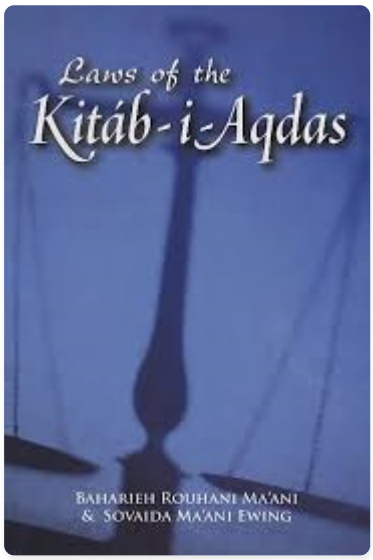
your ears be attentive, ye will assuredly perceive that every limb of my body, nay all the atoms of my being, proclaim and bear witness to this call: “God, besides Whom is none other God, and He, Whose beauty is now manifest, is the reflection of His glory unto all that are in heaven and on earth.” In Messages to America, on p. 100, we find this illuminating statement: It was in such dramatic circumstances, recalling the experience of Moses when face to face with the Burning Bush in the wilderness of Sinai, the successive visions of Zoroaster, the opening of the heavens and the descent of the Dove upon Christ in the Jordan, the cry of Gabriel heard by Muḥammad in the Cave of Hira, and the dream of the Báb, in which the blood of the Imam Ḥusayn touched and sanctified His lips, that Bahá’u’lláh, He “around Whom the Point of the Bayán hath revolved,” and the Vehicle of the greatest Revelation the world has yet seen, received the first intimation of His sublime Mission, and that a ministry which, alike in its duration and fecundity, is unsurpassed in the religious history of mankind, was inaugurated. It was on that occasion that the “Most Great Spirit,” as designated by Bahá’u’lláh Himself, revealed itself to Him, in the form of a “Maiden,” and bade Him “lift up” His “voice between earth and heaven”—that same Spirit which, in the Zoroastrian, the Mosaic, the Christian, and Muḥammadan Dispensations, had been respectively symbolized by the “Sacred Fire,” the “Burning Bush,” the “Dove,” and the “Angel Gabriel.” On a related subject, the following reply to a question from an individual believer was written on behalf of the Guardian 19 October 1947: Bahá’u’lláh is not the Intermediary between other Manifestations and God. Each has His own relation to the Primal Source. But in the sense that Bahá’u’lláh is the greatest Manifestation to yet appear, the One Who consummates the Revelation of Moses, He was the One Moses conversed with in the Burning Bush. In other words Bahá’u’lláh identifies the Glory of the Godhead on that occasion with Himself. No distinction can be made amongst the Prophets in the sense that They all proceed from one source, and are of one essence. But Their stations and functions in this world are different. It was with the magnitude of Bahá’u’lláh’s Revelation in mind that the Universal House of Justice referred to Him as “the most precious Being ever to have drawn breath on this planet.” This is analogous to Bahá’u’lláh’s own statement in relation to the Báb: “Behold how great and lofty is His station! His rank excelleth that of all the Prophets and His Revelation transcendeth the comprehension and understanding of all their chosen ones.” These are both allusions to that “distinction” which in no way contradicts the essential “unity” of the Manifestations of God, as referred to by Bahá’u’lláh in the Kitáb-i-Íqán: Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles. You may be quite

confident that no “new theology” is being created—such a development would be entirely impossible in the Bahá’í Faith. All that is happening is that, in the year of the Centenary of Bahá’u’lláh’s Ascension, the Bahá’í world is proclaiming more clearly than ever before the greatness of the event of His appearance in this world, and what it really means to say that we are witnessing the coming of the Kingdom of God on earth.

It is likely that in dealing with such matters individual friends will go beyond what the teachings of the Faith justify, but such errors will in due course be rectified and should not be permitted to give rise to disputations.

With loving Bahá’í greetings,

Department of the Secretariat



Comments

October 15. On this date in 1961, Rahmatu'lláh Muhájir, later a Hand of the Cause of God and Knight of Bahá'u'lláh, married Írán Furútan, the daughter of Hand of the Cause of God and Iran National Spiritual Assembly Member 'Alí-Akbar Furútan.

Original file: 0881.html (position #115)

October 15. On this date in 1961, Rahmatu'lláh Muhájir, later a Hand of the Cause of God and Knight of Bahá'u'lláh, married Írán Furútan, the daughter of Hand of the Cause of God and Iran National Spiritual Assembly Member 'Alí-Akbar Furútan.

Rahmatu'llah Muhájir was a prominent fourth generation Bahá'í , born on April 4, 1923, in Iran. On October 15, 1951, he married Írán Furútan, the daughter of Hand of the Cause of God and Iran National Spiritual Assembly Member 'Alí-Akbar Furútan, who is known for his censorship of (devout Bahá'í scholar) Jinab-i Fadil's academic works. The newlyweds pioneered to the Mentawai Islands for which they were named Knights of Bahá'u'lláh by Shoghi Effendi in 1954. In 1958, Rahmatu'lláh Muhájir was appointed a Hand of the Cause of God by Shoghi Effendi. He died of a heart attack at the age of 56 in Ecuador.

The 25th anniversary of Rahmatu'lláh Muhájir's death was marked in Ecuador by a

Growth and Victories conference and graveside ceremony, including a talk by his daughter, Gisu. His daughter Gisu Mohadjer Cook works at the World Bank in Washington, D.C., and lives in Potomac, Maryland. In 2012 she and her husband purchased the historic Dublin Inn in Dublin, New Hampshire where 'Abdu'l-Bahá stayed for three weeks in 1912, and donated it to the national Baha'i community. Rahmatu'lláh Muhájir's other daughter, Shabnam Rahnema, works as an attorney in London.

On December 30, 1979, the Universal House of Justice sent a cablegram announcing the death of Rahmatu'lláh Muhájir who had passed away one day previous, on December 29, 1979.

> *World Centre: PROFOUNDLY LAMENT UNTIMELY PASSING IN QUITO ECUADOR BELOVED HAND CAUSE RAHMATULLAH MUHAJIR FOLLOWING HEART ATTACK COURSE HIS LATEST SOUTH AMERICAN TOUR. UNSTINTED UNRESTRAINED OUTPOURING OF PHYSICAL SPIRITUAL ENERGIES BY ONE WHO OFFERED HIS ALL PATH SERVICE HAS NOW CEASED. POSTERITY WILL RECORD HIS DEVOTED SERVICES YOUTHFUL YEARS CRADLE FAITH HIS SUBSEQUENT UNIQUE EXPLOITS PIONEERING FIELD SOUTHEAST ASIA WHERE HE WON ACCOLADE KNIGHTHOOD BAHAULLAH HIS CEASELESS EFFORTS OVER TWO DECADES SINCE HIS APPOINTMENT HAND CAUSE STIMULATING IN MANY LANDS EAST WEST PROCESS ENTRY BY TROOPS. FRIENDS ALL CONTINENTS WHO MOURN THIS TRAGIC LOSS NOW SUDDENLY DEPRIVED COLLABORATION ONE WHO ENDEARED HIMSELF TO THEM THROUGH HIS GENTLENESS HIS LUMINOUS PERSONALITY HIS EXEMPLARY UNFLAGGING ZEAL HIS CREATIVE ENTHUSIASTIC APPROACH TO FULFILMENT ASSIGNED GOALS. URGE FRIENDS EVERYWHERE HOLD MEMORIAL GATHERINGS BEFITTING HIS HIGH STATION UNIQUE ACHIEVEMENTS. MAY HIS RADIANT SOUL ABHA KINGDOM REAP RICH HARVEST HIS DEDICATED SELF-SACRIFICING SERVICES CAUSE GOD. (Cablegram from the Universal House of Justice to all National Spiritual Assemblies 30 December 1979)*

Comments

October 16. On this date in 1979, the Universal House of Justice wrote the National Spiritual Assembly of Bolivia that there are a minimum of rituals in the Bahá'í Faith and no man-made dogmas.

Original file: 0880.html (position #114)

October 16. On this date in 1979, the Universal House of Justice wrote the National Spiritual Assembly of Bolivia that there are a minimum of rituals in the Bahá'í Faith and no man-made dogmas.

> *1573. There Are a Minimum of Rituals in the Bahá'í Faith and No Man-Made Dogmas*
>
> *"In response to your letter of 3rd September 1979 asking if there are dogmas and rites in the Bahá'í Faith, the Universal House of Justice has instructed us to convey its reply.*
>
> *"A dogma is a principle, tenet or teaching, especially an authoritative teaching, and in these senses it is apparent that the Faith has 'dogmas'. The word is also used, however, to describe that body of rigid doctrines that have accumulated in a religion after the passing of its Founder; such man-made dogmas are entirely*

absent from the Bahá'í Faith, nor can it ever acquire them.

"Concerning rituals, the beloved Guardian's secretary wrote on his behalf to an individual believer on 24th June 1949:

'Bahá'u'lláh has reduced all ritual and form to an absolute minimum in His Faith. The few forms that there are--like those associated with the two longer obligatory daily prayers--are only symbols of the inner attitude. There is a wisdom in them and a great blessing, but we cannot force ourselves to understand or feel these things; that is why He gave us also the very short and simple prayer, for those who did not feel the desire to perform the acts associated with the other two.'

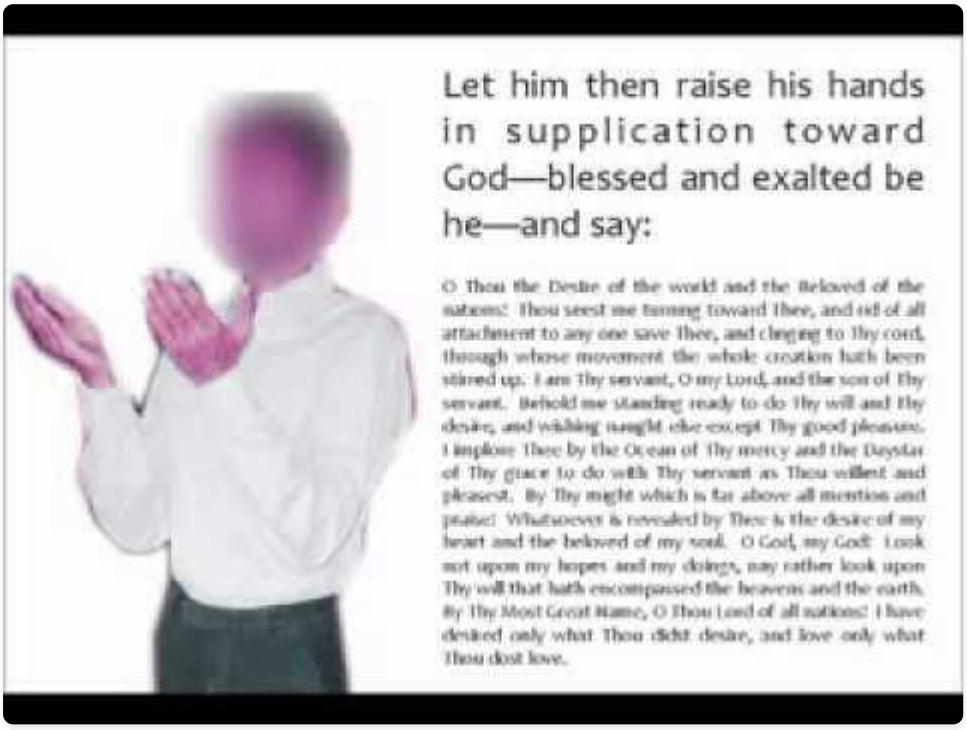
"Thus it can be seen that the Faith has certain simple rites prescribed by Bahá'u'lláh, such as the obligatory prayers, the marriage ceremony and the laws for the burial of the dead, but its teachings warn against developing them into a system of uniform and rigid rituals incorporating man-made forms and practices, such as exist in other religions where rituals usually consist of elaborate ceremonial practices performed by a member of the clergy. In another letter written on behalf of the Guardian his secretary stated:

'In these days the friends should, as much as possible, demonstrate through their deeds the independence of the Holy Faith of God, and its freedom from the customs, rituals and practices of a discredited and abrogated past.' (Translated from the Persian).

"In freeing the believers from the religious rituals of the past and from those customs which are contrary to Bahá'í principles, the institutions of the Faith should be careful not to press the friends to arbitrarily discard those local traditions which are harmless and often colourful characteristics of particular peoples and tribes. In 'The World Order of Bahá'u'lláh', on page 41, we read:

'Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remold its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to

> *suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world....'"*
>
> *(From a letter written of behalf of the Universal House of Justice to the National Spiritual Assembly of Bolivia, October 16, 1979)*


Let him then raise his hands in supplication toward God—blessed and exalted be he—and say:
O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and rid of all attachment to any one save Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up. I am Thy servant, O my Lord, and the son of Thy servant. Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Daystar of Thy grace to do with Thy servant as Thou willest and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

Comments

October 16. On this date in 1953, Benjamin Dunham Weeden and his wife Gladys arrived in Antigua for which they were named Knights of Bahá’u’lláh for pioneering to the Leeward Islands.

Original file: 0879.html (position #113)

October 16. On this date in 1953, Benjamin Dunham Weeden and his wife Gladys arrived in Antigua for which they were named Knights of Bahá’u’lláh for pioneering to the Leeward Islands.

What has always struck me about the designation of Knights of Bahá'u'lláh is the arbitrariness with which the "virgin territories" were defined. For example, the Cook Islands and Tonga Island, both part of the Realm of New Zealand have distinct sets of Knights, while Niue and the Chatham Islands, also part of the Realm of New Zealand, are Knightless.

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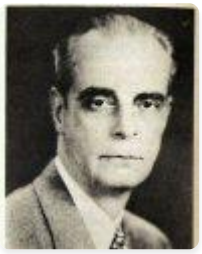
Crete and Rhodes have Knights distinct from the Knights of mainland Greece, yet other Greek islands, like Santorini and Samos, are Knightless.

Key West has its own Knight, yet the other Florida Keys are Knightless.

Tiny islands, like Grand Manan, have their own Knights. St. Thomas Island has its own Knight, yet the remaining Leeward Islands have one set of Knights, representing numerous politically and geographically independent islands. Similarly, the Windward Islands have one set of Knights, representing numerous politically and geographically independent islands.



Comments

October 16. On this date in 1982, the body of Daniel Jordan was discovered. An American Bahá'í who served on the NSA of the U.S. from 1963 to 1982, when he was murdered during a trip to New York, stabbed in the neck with his spinal column severed. His murder has never been solved.

Original file: 0878.html (position #112)

October 16. On this date in 1982, the body of Daniel Jordan was discovered. He was an American Bahá'í who served on the NSA of the U.S. from 1963 to 1982, including as Chairman. He was murdered during a trip to New York. His body, stabbed in the neck with his spinal column severed, was discovered on October 16 in Stamford, Connecticut. His murder has never been solved.

Daniel Jordan was born on June 2, 1932 in Alliance, Nebraska. He was a child musical

prodigy and began studying the organ at the University of Nebraska when he was thirteen, graduating with a Bachelor of Arts at the age of seventeen and being awarded the first Rhodes Scholarship to Oxford University awarded to an American to study music. He completed a Bachelor and Master of Arts degree in composition, theory and history of music at Oxford, and performed doctoral studies in musicology, which were interrupted by service in the U.S. Army from 1956 to 1958. He returned to the US in 1959 after turning down an position with the Oslo Symphony and studied at the University of Chicago, completing a Masters in human development in 1960 and a PhD in the field specializing in anthropology and psychology in 1964.

In 1963 Daniel was first elected to the National Spiritual Assembly of the United States. In June 1965 he appeared on a radio panel program on the Bahá'í Faith on ABC Network with Firuz Kazemzadeh, William Sears, and Florence Mayberry. In 1966 he was elected as Chairman of the National Spiritual Assembly, succeeding Firuz Kazemzadeh who retired from the body in order to conduct research abroad. When World Order, a Bahá'í magazine, resumed publication in 1966 Daniel was a contributing writer. In 1967 he taught at the Southeastern Winter School in Covington, Georgia, drawing parallels between musical theory and the Faith. In 1968 Firuz Kazemzadeh was re-elected as Chair of the National Assembly and Daniel was elected as Vice-Chairman. In 1968 he chaired a National Conference on Human Rights sponsored by the North American Bahá'í Office for Human Rights. In 1977 he was guest speaker at the National Haziratu'l-Quds in Hawaii. He created the ANISA program for the education of Bahá'í children as well as authoring a number of other books.

In addition to his service to the Faith he was successful in his academic career. In 1965 he was appointed Director of the Institute for Research in Human Behaviour at Indiana State University and served in the position until 1968 when he moved to the University of Massachusetts, where he served as Director of the Center for the Study of Human Potential from 1971 to 1975. He became a licensed Psychologist in 1975. In 1978 he became Chair of the Department of Education at California American University in Escondido, but moved to National University in San Diego in 1979 where he founded a School of Education and became Dean.

He missed a speaking engagement to the Association for the World's Universities at the New York University Club during a professional trip to New York in October 1982 and his body, stabbed in the neck with his spinal column severed, was discovered on October 16 in Stamford, Connecticut. The reason for the murder is unknown, although fellow National Spiritual Assembly member Firuz Kazemzadeh noted that his trip to New York was

unrelated to the Faith. The coroner reportedly expressed that the murder bore resemblance to a professional assassination. Firuz Kazemzadeh expressed at the time that speculation of a link to Iran and the murder without proof would be harmful to the Bahá'í community in Iran.

He was survived by his wife, Nancy, and three daughters who came to live in the United Kingdom after his passing.

Jury in the Gibson Trial Begins Its Deliberations

Victim in Stamford Murder Identified as Missing Dean

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Comments

Baha'i History - October 16. On this date in 1980, a spiritual assembly in New Zealand wrote a letter "posing questions which have arisen as a result of reading the book 'When We Grow Up' by Bahíyyih Nakhjavani."

Original file: 0877.html (position #111)

October 16. On this date in 1980, a spiritual assembly in New Zealand wrote a letter "posing questions which have arisen as a result of reading the book 'When We Grow Up' by Bahíyyih Nakhjavani." The Universal House of Justice wrote "that men and women differ from one another in certain characteristics and functions is an inescapable fact of nature" and "it can be inferred from a number of the responsibilities placed on him, that the father can be regarded as the "head" of the family."

> *To the National Spiritual Assembly of the Bahá'ís of New Zealand*
>
> *Dear Bahá'í Friends,*
>
> *The Universal House of Justice has received your letter of 16 October 1980 enclosing a letter from the Spiritual assembly of ... posing questions which have arisen as a result of reading the book When We Grow Up by Bahíyyih Nakhjavani, and it has instructed us to convey the following.*

The House of Justice suggests that all statements in the Holy Writings concerning specific areas of the relationship between men and women should be considered in the light of the general principle of equality between the sexes that has been authoritatively and repeatedly enunciated in the Sacred Texts. In one of His Tablets 'Abdu'l-Bahá asserts: "In this divine age the bounties of God have encompassed the world of women. Equality of men and women, except in some negligible instances, has been fully and categorically announced. Distinctions have been utterly removed." That men and women differ from one another in certain characteristics and functions is an inescapable fact of nature; the important thing is that 'Abdu'l-Bahá regards such inequalities as remain as being "negligible."

The relationship between husband and wife must be viewed in the context of the Bahá'í ideal of family life. Bahá'u'lláh came to bring unity to the world, and a fundamental unity is that of the family. Therefore, one must believe that the Faith is intended to strengthen the family, not weaken it, and one of the keys to the strengthening of unity is loving consultation. The atmosphere within a Bahá'í family as within the community as a whole should express "the keynote of the Cause of God" which, the beloved Guardian has stated, "is not dictatorial authority, but humble fellowship, not arbitrary power, but the spirit of frank and loving consultation."

A family, however, is a very special type of "community." The Research Department has not come across any statements which specifically name the father as responsible for the "security, progress and unity of the family: as is stated in Bahíyyih Nakhjavani's book, but it can be inferred from a number of the responsibilities placed on him, that the father can be regarded as the "head" of the family. The members of the family all have duties and responsibilities towards one another and to the family as a whole, and these duties and responsibilities vary from member to member because of their natural relationships. The parents have the inescapable duty to educate the children--but not vice versa; the children have the duty to obey their parents--the parents do not obey the children; the mother--not the father--bears the children, nurses them in babyhood, and is thus their first educator; hence daughters have a prior right to education over sons and, as the Guardian's secretary has written on his behalf, "The task of bringing up a Bahá'í child, as emphasized time and again in Bahá'í Writings, is the chief responsibility of the mother, whose unique privilege is indeed to create in her home such conditions as would be the most conducive to both his material and spiritual welfare and advancement. The training which a child first receives through his mother

constitutes the strongest foundation for his future development..." A corollary of this responsibility of the mother is her right to be supported by her husband--a husband has no explicit right to be supported by his wife. This principle of the husband's responsibility to provide for and protect the family can be seen applied also in the law of intestacy which provides that the family's dwelling place passes, on the father's death, not to his widow, but to his eldest son; the son at the same time has the responsibility to care for his mother.

It is in this context of mutual and complementary duties, and responsibilities that one should read the Tablet in which 'Abdu'l-Bahá gives the following exhortation:

> *O Handmaids of the All-Sufficing God!*
>
> *Exert yourselves, that haply ye may be enabled to acquire such virtues as shall honor and distinguish you amongst all women. Of a surety, there is no greater pride and glory for a woman than to be a handmaid in God's Court of Grandeur; and the qualities that shall merit her this station are an alert and wakeful heart; a firm conviction of the unity of God, the Peerless; a heartfelt love for all His maidservants; spotless purity and chastity; obedience to and consideration for her husband; attention to the education and nurturing of her children; composure, calmness, dignity and self-possession; diligence in praising God, and worshipping Him both night and day; constancy and firmness in His holy Covenant; and the utmost ardor, enthusiasm, and attachment to His Cause....*

This exhortation to the utmost degree of spirituality and self-abnegation should not be read as a legal definition giving the husband absolute authority over his wife, for, in a letter written to an individual believer on 22 July 1943, the Beloved Guardian's secretary wrote on his behalf:

> *The Guardian, in his remarks...about parents" and children's, wives" and husbands" relations in America, meant that there is a tendency in that country for children to be too independent of the wishes of their parents and lacking in the respect due to them. Also wives, in some cases, have a tendency to exert an unjust degree of domination over their husbands,*

> *which, of course, is not right, any more than that the husband should unjustly dominate his wife.*

In any group, however loving the consultation, there are nevertheless points on which, from time to time, agreement cannot be reached. In a Spiritual Assembly this dilemma is resolved by a majority vote. There can, however, be no majority where only two parties are involved, as in the case of a husband and wife. There are, therefore, times when a wife should defer to her husband, and times when a husband should defer to his wife, but neither should ever unjustly dominate the other. In short, the relationship between husband and wife should be as held forth in the prayer revealed by 'Abdu'l-Bahá which is often read at Bahá'í weddings: "Verily, they are married in obedience to Thy command. Cause them to become the signs of harmony and unity until the end of time."

These are all relationships within the family, but there is a much wider sphere of relationships between men and women than in the home, and this too we should consider in the context of Bahá'í society, not in that of past or present social norms. For example, although the mother is the first educator of the child, and the most important formative influence in his development, the father also has the responsibility of educating his children, and this responsibility is so weighty that Bahá'u'lláh has stated that a father who fails to exercise it forfeits his rights of fatherhood. Similarly, although the primary responsibility for supporting the family financially is placed upon the husband, this does not by any means imply that the place of woman is confined to the home. On the contrary, 'Abdu'l-Bahá has stated:

> *In the Dispensation of Bahá'u'lláh, women are advancing side by side with men. There is no area or instance where they will lag behind: they have equal rights with men, and will enter, in the future, into all branches of the administration of society. Such will be their elevation that, in every area of endeavor, they will occupy the highest levels in the human world....*

And again:

> *So it will come to pass that when women participate fully and equally in the affairs of the world, when they enter confidently and capably the great arena of laws and politics, war will cease;...*
>
> *(The Promulgation of Universal Peace, p. 135)*

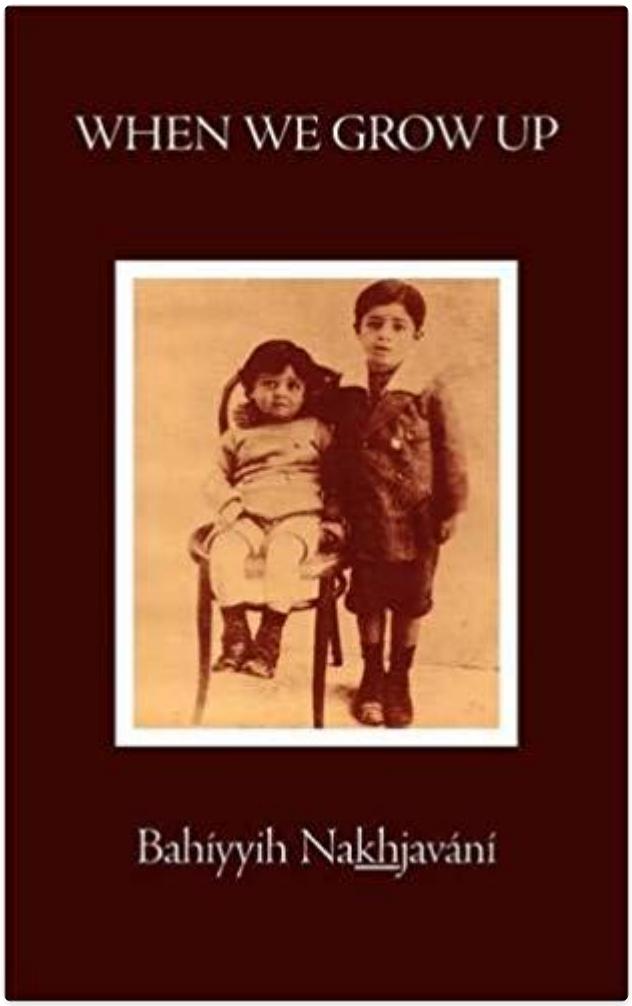
In the Table of the World, Bahá'u'lláh Himself has envisaged that women as well as men would be breadwinners in stating:

> *Everyone, whether man or woman, should hand over to a trusted person a portion of what he or she earneth through trade, agriculture or other occupation, for the training and education of children, to be spent for this purpose with the knowledge of the Trustees of the House of Justice.*
>
> *(Tablets of Bahá'u'lláh Revealed after the Kitáb-I-Aqdas, p. 90)*

A very important element in the attainment of such equality is Bahá'u'lláh's provision that boys and girls must follow essentially the same curriculum in schools. It is hoped that the above explanations and comments will help the Local Spiritual Assembly of ... to resolve the questions set forth in its letter.

With loving Bahá'í greetings,

DEPARTMENT OF THE SECRETARIAT



Comments

October 16. On this date in 1993, Marzieh Gail, Persian-American Bahá'í author, essayist, and translator, died in San Francisco. She was the second child of Ali-Kuli Khan (also known as Nabílu'd-Dawlih), the Iranian consul in Washington, and Boston socialite Florence Breed.

Original file: 0876.html (position #110)

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Ali-Kuli Khan (also known as Nabílu'd-Dawlih) was an eminent Iranian Baha'i who served briefly as 'Abdu'l-Baha's English-language secretary between 1899 and 1901, he was subsequently sent to America where he was the first to translate into English some of the most important works of Baha'u'llah, such as the *Kitab-i-Iqan*, *The Seven Valleys* and *the Glad-Tidings*. He also continued to translate 'Abdu'l-Baha's correspondence with the American Baha'is. Ali Kuli Khan was appointed Iranian *chargés d'affaires* in Washington in

1910 and later served in various high-ranking diplomatic positions. He married Boston socialite Florence Breed and was the father of Marzieh Gail.

From the Encyclopaedia Iranica article titled Gail, Marzieh

GAIL, MARZIEH (b. near Boston, Mass., 1 April 1908; d. San Francisco, 16 October 1993; Figure 1), Persian-American Baha'i author, essayist, and translator. She was the second child of ʿAliqoli (Ali-Kuli) Khan Nabil-al-Dawla, the Iranian consul in Washington, and Florence Breed of Boston; their marriage was the first Persian-American marital union in the Baha'i community. ʿAliqoli Khan was from Kashan; his father met the Bab in 1845 and became a Babi and later a Baha'i (Gail, 1987, p. 6). Florence Breed became a Baha'i through her husband. In 1912, at the age of four, Marzieh met ʿAbd-al-Bahā', then head of the Baha'i Faith, during his journey to the West. He is said to have remarked that the child had āteš (fire) and namak (salt; Gail, 1991, p. 87). She grew up "half Eastern and half Western, neither this nor that and yet both" (Gail, 1991, p. 273).

Marzieh's education was conducted by a series of private tutors, since her father's diplomatic work meant that the family had to move frequently, living in Washington, D.C., Paris, Tehran, Istanbul, and Tbilisi. While living in Iran as a child, she observed at close range court life in the waning years of the Qajar era, although she avoided events where she would have to go veiled, which she disliked. Her family were often guests at the opulent royal residences including the Kāḵ-e Ṣāḥebqarāniya, where, as a child, she once had a comic debate with the young Aḥmad Shah (r. 1909-24; Gail, 1991, p.136). When she was fifteen, her parents received a marriage proposal for her from the shah himself. Her parents declined, because they were determined to see their daughter educated. She later wrote that they thus saved her from "that quicksand" (Gail, 1991, p. 246). Her father, who had been appointed minister of the court of Crown Prince Moḥammad-Ḥasan Mirzā (Gail, 1991, pp. 254-55), frequently received death threats; the family was denounced by the clerics from the pulpit of the mosques for being "Babis" and because the daughters were known to appear in public unveiled. The family felt, however, that the attacks were instigated by foreign sources seeking to block his efforts at economic development and fiscal reform (Gail, 1991, p. 254).

In 1924 the family returned to the United States. Marzieh began her studies at Vassar College and graduated from Stanford University in 1929. Shortly afterwards, she married Howard Carpenter, a medical student at the same university. In 1932, she received a master's degree in English from the University of California at Berkeley.

Marzieh had first met Shoghi Effendi Rabbani (Šawqi Effendi Rabbāni) in France in 1920,

just before he became head of the Baha'i Faith. She was devoted to him, writing that the moments she spent in his presence were "the only really important times of [her] life except for the moments with ʿAbdu'l-Bahá" (Gail, 1991, p. 301). For his part, Shoghi Effendi greatly valued and constantly encouraged her. In 1933, at Shoghi Effendi's request, Marzieh and Howard went to live in Iran, and Marzieh was hired as the first female reporter to serve on the staff of a Tehran newspaper (Chen, p. 137); but when Howard contracted poliomyelitis and became paralyzed, they returned to the United States, where he died. In 1939, she married Harold Gail, a manufacturer of springs, and in 1954 the two went to live in Europe as Baha'i pioneers, helping to establish Baha'i religion first in France and later in Austria and the Netherlands.

Marzieh Gail's literary career began with essays she wrote for the Baha'i magazine Star of the West when she was a student at Stanford University. In 1951 she published Persia and the Victorians, followed by several works on Baha'i subjects and three books (including one for young readers) about fourteenth-century Europe. She also published newspaper articles under the pen name V. Ives. She was known for her irrepressible sense of humor, which permeated her writing. A reviewer of The Three Popes found it "disconcerting" that she treated "the record of human experience as something of a comic opera provided for the delectation of posterity" (Kirkus Reviews, p. 543).

While in Iran in the 1930s, she began to translate Baha'i scriptures into English. Shoghi Effendi commissioned her to translate the "Questions and Answers" appendix to Bahā'-Allāh's Ketāb-e aqdas and then the text of the book itself, which she worked on in collaboration with Baha'i scholar Mirzā Asad-Allāh Fāżel Māzandarāni. Later she published a translation of Bahā'-Allāh's Haft wādi and Čahār wādi, followed by translations of ʿAbd-al-Bahā''s treatise on modernization and reform, Resāla-ye madaniya, and his Taḏkerat al-wafā'. She contributed translations to the volume Selections from the Writings of ʿAbdu'l-Bahá and also translated the memoir Zendagi-e Ostād Moḥammad-ʿAli Salmāni.

Marzieh Gail and her husband returned to the United States in 1964 and lived in Keene, New Hampshire. Her later years were devoted to writing a series of biographical and autobiographical works. Her husband did the household chores so she would be free to write (Chen, p. 138). In 1981 they moved to San Francisco, where she died in 1993.

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(Wendy Heller)

On July 28, 1920, Shoghi Effendi, a student at Oxford, wrote a letter to Florence Breed, wife of Ali Kuli Khan and mother of Marzieh Gail, outlining his educational ambitions at Balliol College, to study with eminent professors and Orientalists, noting alumni who were all Imperialists.

> *He was received there by the many devoted friends of 'Abdu'l-Bahá with genuine warmth and affection. Some of them he already knew personally, such as Dr J. E. Esslemont, who had recently been in Haifa and collaborated with him and other friends in the translation of an important Tablet of the Master; Major W. Tudor Pole, who had met 'Abdu'l-Bahá during His stay in London and had been in Palestine with the British Army of Occupation, rendering the believers every assistance within his power; and Lord Lamington.*
>
> *Shoghi Effendi was the bearer of letters from this grandfather to some of His English friends, as is attested in a letter he wrote shortly after his arrival to the wife of Ali Kuli Khan in France:*
>
> > *July 28, 1920*
> >
> > *My dearest Bahá'í sister:*
> >
> > *I have been fearfully busy since I stepped on British soil and so far the progress of my work has been admirable. Equipped with the Tablets of the Master for Lady Blomfield, Lord Lamington and Major Tudor Pole, I have through them come in close touch with eminent professors and Orientalists whether at Oxford or London University. Having secured introductions and recommendations from Sir Denison Ross, and Professor Ker, to Sir Walter*

> *Raleigh - professor of and lecturer on English literature at Oxford - and Prof. Margoliouth - the remarkable Arabic scholar and Orientalist of the same University, I hastened to Oxford after a busy week stay in London. In fact before leaving for Oxford, I had a letter from Margoliouth saying that he would do all in his power to be of help to a relative of 'Abdu'l-Bahá. With this man and the Master of Balliol College - a College from which great men such as Lord Grey, Earl Curzon, Lord Milner, Mr. Asquith, Swinburne and Sir Herbert Samuel have graduated - I had the opportunity of speaking about the Cause and clearing up some points that to these busy scholars had hitherto been uncertain and confused.*
>
> *Do pray for me, as I have requested you on the eve of my departure, that in this great intellectual center I may attain my object and achieve my end...*

Comments

Baha'i History - October 17. On this date in 1989. Esther Evans died at the age of 90 in St. Lucia. When they arrived to St. Lucia on October 13, 1953, Esther Evans and Lillian Middlemast earned the title Knights of Bahá’u’lláh for the Windward Islands.

Original file: 0875.html (position #109)

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What has always struck me about the designation of Knights of Bahá'u'lláh is the arbitrariness with which the "virgin territories" were defined. For example, the Cook Islands and Tonga Island, both part of the Realm of New Zealand have distinct sets of Knights, while Niue and the Chatham Islands, also part of the Realm of New Zealand, are Knightless.

Several islands off the coast of Alaska have distinct Knights, like Baranof Island , Kodiak Island, and the Aleutian Islands. Yet other Alaskan islands, like the Pribilof Islands are Knightless.

The Brazilian state of Amapá has its own Knights (for Portuguese Guiana), while the other Brazilian states are Knightless.

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Tiny islands, like Grand Manan, have their own Knights. St. Thomas Island has its own Knight, yet the remaining Leeward Islands have one set of Knights, representing numerous politically and geographically independent islands. Similarly, the Windward Islands have one set of Knights, representing numerous politically and geographically independent islands.

Comments

October 17. On this date in 1944, a letter written on behalf of Shoghi Effendi to an individual believer stated that "So many misunderstandings arise from the passionate attachment of the friends to the Faith and also their immaturity."

October 17. On this date in 1944, a letter written on behalf of Shoghi Effendi to an individual believer stated that "So many misunderstandings arise from the passionate attachment of the friends to the Faith and also their immaturity."

> *1301. So many misunderstandings arise from the passionate attachment of the friends to the Faith and also their immaturity. We must therefore be very patient and loving with each other and try to establish unity in the Bahá'í family. The differences ... which you describe in your letter he feels are caused by the above and not by enmity to the Faith or insincerity.*
>
> *(From a letter dated 17 October 1944 written on behalf of Shoghi Effendi to an individual believer)*

Comments

Baha'i History - October 17. On this date in 1912, Mahmúd-i-Zarqání wrote "I read a letter from Hájí Mírzá Haydar-'Alí and, on his behalf, prostrated myself at the feet of the Master."

Original file: 0873.html (position #107)

October 17. On this date in 1912, Mahmúd-i-Zarqání wrote "I read a letter from Hájí Mírzá Haydar-'Alí and, on his behalf, prostrated myself at the feet of the Master."

> *Thursday, October 17, 1912*
>
> *The Master left for San Francisco early in the morning. He had lost His seal, so all of His Tablets and writings made during this time were signed by Him with His own pen.*
>
> *Mail from the Eastern friends was brought to Him. I read a letter from Hájí Mírzá Haydar-'Alí and, on his behalf, prostrated myself at the feet of the Master. He raised me up with His hands and said, 'I embrace you on behalf of Hájí.' He did this with a smile and such kindness that it will never be forgotten.*
>
> *In today's gathering 'Abdu'l-Bahá gave an account of the martyrs of Jahrum, testifying to the firmness and steadfastness of the friends in the East. The services and sincerity of Mírzá Abu'l-Fadl were highly praised by the Master. He also gave accounts of the last days of His imprisonment in 'Akká, the oppression of Sultán*

'Abdu'l-Hamíd and the conduct of the Commission of Investigation.

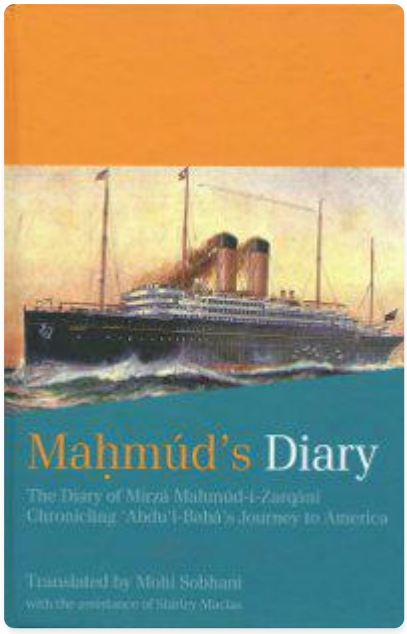
This commission of investigation and oppression was on its way back to Istanbul from 'Akká when the majesty of the justice of God revolutionized all matters. Sultán 'Abdu'l-Hamíd was deposed and one member of the commission was murdered, another died and two of them absconded. One of these two begged for his daily expenses from the friends in Egypt.

Some philosophers, religionists and civic leaders of the town came one by one to see the Master. They were attracted by His words on spiritual matters and left with the utmost sincerity. One questioned Him about spirit and matter. The Master replied:

> *This question may be answered in two ways, philosophically as well as spiritually. Philosophically, the answer is easy because in philosophy the spirit is energy and all matter is endowed with energy; and this power is inseparable from matter, as in electricity. In other words, matter is a vehicle for spirit but the transformation of matter does not involve the extinction of that power because transformation and transference are in the properties of matter.*
>
> *Immaterial beings or realities, however, are protected and preserved and their essential power remains unaltered. The manifestation or appearance of the spirit varies due to changes in matter and bodies. This, however, does not mean that spirit itself is subject to extinction.*

The listeners were pleased to hear 'Abdu'l-Bahá explain this subject in detail and testified to His divine knowledge and to the cogency of His explanation and argument.

Today the Master spoke twice at public gatherings at His residence. In the first of His addresses He exhorted the audience to keep the soil of their hearts pure and holy so that the flowers of the virtues of humanity might grow and that the blessings of God might descend upon them. In His other address (given after He had taken a short walk), He explained that heat and motion are essential for the contingent world.


Maḥmúd's Diary
The Diary of Mírzá Maḥmúd-i-Zarqání
Chronicling 'Abdu'l-Bahá's Journey to America
Translated by Mohi Sobhani

Comments

October 17. On this date in 1980, Leonora Holsapple Armstrong, the first Bahá’í to permanently settle in Brazil and the "Spiritual Mother of the Bahá’ís of Latin America," died in Salvador, Bahia. 'Abdu'l-Bahá had previously linked the name "Bahia" to "Bahai".

Original file: 0872.html (position #106)

October 17. On this date in 1980, Leonora Holsapple Armstrong, the first Bahá’í to permanently settle in Brazil and the "Spiritual Mother of the Bahá’ís of Latin America," died in Salvador, Bahia. 'Abdu'l-Bahá had previously linked the name "Bahia" to "Bahai".

Leonora Holsapple Armstrong, was born in Hudson, New York, on June 23, 1895. She arrived in Rio de Janeiro on February 1, 1921, becoming the first Bahá’í to permanently settle in Brazil. She would earn the titled "Spiritual Mother of the Bahá’ís of Latin America."

On October 17, 1980, Leonora Holsapple Armstrong, died in Salvador, Bahia, Brazil.

'Abdu'l-Bahá had previously linked the name "Bahia" to "Bahai".

On April 8, 1916, 'Abdu'l-Bahá wrote his *Tablet to the Bahá'ís of the United States and Canada*, which is the 6th part of his *Tablets of the Divine Plan*, in the garden adjacent to the Shrine of Bahá'u'lláh, and addressed to the Bahá'ís of the United States and Canada. Included in multiple books, the first five tablets were printed in America in *Star of the West* - Vol. VII, No. 10, September 8, 1916, and all the tablets again after World War I in Vol. IX, No. 14, November 23, 1918. The *Tablet to the Bahá'ís of the United States and Canada* refers to the city of Bahia.

> *In a similar way, the republics of the continent of South America—Colombia, Ecuador, Peru, Brazil, British Guiana, Dutch Guiana, French Guiana, Bolivia, Chile, Argentina, Uruguay, Paraguay, Venezuela; also the islands to the north, east and west of South America, such as Falkland Islands, the Galapagòs, Juan Fernandez, Tobago and Trinidad.* ***Likewise the city of Bahia, situated on the eastern shore of Brazil. Because it is some time that it has become known by this name, its efficacy will be most potent.***

Comments

Baha'i History - October 17. On this date in 1944, Shoghi Effendi wrote "The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretation of the teachings; he is not an infallible authority on other subjects, such as economics, science, etc."

Original file: 0871.html (position #105)

October 17. On this date in 1944, Shoghi Effendi wrote (also here) "The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretation of the teachings; he is not an infallible authority on other subjects, such as economics, science, etc."

> *The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretation of the teachings; he is not an infallible authority on other subjects, such as economics, science, etc. When he feels that a certain thing is essential for the protection of the Cause, even if it is something that affects a*

person personally, he must be obeyed, but when he gives advice, such as that he gave you in a previous letter about your future, it is not binding; you are free to follow it or not as you please. (17 October 1944 written on behalf of Shoghi Effendi to an individual)

Comments

Baha'i History - October 17. On this date in 1944, Shoghi Effendi wrote about statements from the Guardian that "When he feels that a certain thing is essential for the protection of the Cause, even if it is something that affects a person personally, he must be obeyed."

Original file: 0870.html (position #104)

October 17. On this date in 1944, Shoghi Effendi wrote (also here) about statements from the Guardian that "When he feels that a certain thing is essential for the protection of the Cause, even if it is something that affects a person personally, he must be obeyed."

> *The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretation of the teachings; he is not an infallible authority on other subjects, such as economics, science, etc. When he feels that a certain thing is essential for the protection of the Cause, even if it is something that affects a person personally, he must be obeyed, but when he gives advice, such as that he*

> *gave you in a previous letter about your future, it is not binding; you are free to follow it or not as you please. (17 October 1944 written on behalf of Shoghi Effendi to an individual)*

Comments

October 17. On this date in 1979, the UHJ sent all NSAs a document addressing allegations of the role of Bahá'ís in the regime of the Shah and SAVAK, specifically referring to former Prime Minister Amir-Abbas Hoveyda, Mansour Rouhani, SAVAK director Parviz Sabeti, and Abdol Karim Ayadi.

Original file: 0869.html (position #103)

October 17. On this date in 1979, the UHJ sent all NSAs a document (also posted here) addressing allegations of the role of Bahá'ís in the regime of the Shah and SAVAK, specifically referring to former Prime Minister Amir-Abbas Hoveyda, Mansour Rouhani, SAVAK director Parviz Sabeti, and Abdol Karim Ayadi.

> *239 Refutation of Accusations against Iranian Bahá'ís (also posted here)*

17 OCTOBER 1979

To National Spiritual Assemblies

Dear Bahá'í Friends,

The Universal House of Justice has asked us to send you the attached material....

With loving Bahá'í greetings,

DEPARTMENT OF THE SECRETARIAT

*IRANIAN GOVERNMENT AGENCIES OUTSIDE IRAN HAVE APPARENTLY ADOPTED A UNIFORM STAND IN THEIR REPLIES TO APPEALS BEING MADE ON BEHALF OF THE IRANIAN BAHA'IS. THEY SAY THAT Bahá'ís IN IRAN, UNLIKE BAHA'IS ELSEWHERE, HAVE BEEN INVOLVED IN POLITICS, CONSPIRED WITH AND WERE FAVORED AND SUPPORTED BY THE PREVIOUS REGIME, AND WERE PROMINENT MEMBERS OF SAVAK **[1]** IN SUPPORT OF THESE STATEMENTS THESE OFFICIALS NAME AS BAHA'IS: FORMER PRIME MINISTER ABBAS AMIR HOVEIDA, A FORMER MINISTER OF AGRICULTURE MANSOUR ROUHANI, A SAVAK SENIOR OFFICER PARVIZ SABETI, AND THE PHYSICIAN TO THE SHAH DR. AYADI.*

THE FACTS ARE THAT HOVEID'S GRANDFATHER WAS A Bahá'í, HIS FATHER WAS EXPELLED FROM THE BAHA'I COMMUNITY BECAUSE HE BECAME INVOLVED IN POLITICAL ACTIVITY, AND HOVEIDA HIMSELF WAS NEVER A BAHA'I ROUHANI'S FATHER WAS A BAHA'I, HIS MOTHER A DEVOUT MUSLIM, BUT ROUHANI WAS NEVER A BAHA'I SABETI'S PARENTS WERE BAHA'IS, AND THEY REGISTERED HIM IN THE COMMUNITY AS A BAHA'I CHILD. HOWEVER, WHEN HE CAME OF AGE HE DID NOT HIMSELF REGISTER AS A BAHA'I AND NEVER BECAME A MEMBER OF THE COMMUNITY UNLIKE CHILDREN OF OTHER RELIGIONS, BAHA'I CHILDREN DO NOT AUTOMATICALLY INHERIT THE FAITH OF THEIR PARENTS. WHEN THEY COME OF AGE THEY MUST OF THEIR OWN VOLITION EXPRESS THEIR BELIEF IN BAHA'U'LLAH AND HIS TEACHINGS. DR. AYADI, HOWEVER, IS A BAHA'I HE HELD TWO POSITIONS: ONE AS DIRECTOR OF THE ARMY MEDICAL SERVICE; THE OTHER AS PRIVATE PHYSICIAN OF THE COURT. NEITHER OF THESE TWO POSITIONS WAS REGARDED BY THE Bahá'í COMMUNITY AS POLITICAL IN NATURE.

ALTHOUGH SOME BAHA'IS WITH UNIQUE QUALIFICATIONS WERE PLACED IN POSITIONS OF TRUST BECAUSE OF THEIR ABILITY AND INTEGRITY, IT IS NOT TRUE TO SAY THAT Bahá'ís WERE FAVORED BY THE PREVIOUS REGIME. ON THE CONTRARY, THEY WERE DENIED CIVIL RIGHTS, SUCH AS PERMISSION TO REGISTER THEIR Bahá'í MARRIAGES, PRIVILEGE TO HOLD Bahá'í RELIGIOUS ENDOWMENTS IN NAME OF Bahá'í COMMUNITY, AND FREEDOM TO PUBLISH Bahá'í LITERATURE OR ESTABLISH BAHA'I SCHOOLS (INDEED DURING THE REIGN OF MUHAMMAD REZA SHAH'S FATHER, OVER THIRTY BAHA'I SCHOOLS THROUGHOUT THE COUNTRY WERE PERMANENTLY CLOSED). MANY OF RANK AND FILE OF Bahá'ís WERE DENIED JOBS AND SOMETIMES EVEN THEIR RIGHTS TO PENSIONS BECAUSE OF THEIR REFUSAL TO DENY THEIR FAITH.

AS TO THE ALLEGED ROLE OF BAHA'IS IN SAVAK, THIS IS LIKEWISE UNTRUE. FOR EXAMPLE, IN JANUARY 1979, THROUGH THE MACHINATIONS OF SAVAK, AN ORDER WAS GIVEN TO SYSTEMATICALLY LOOT AND BURN OR OTHERWISE DESTROY HUNDREDS OF HOMES OF BAHA'IS. THIS IS A FACT ATTESTED TO BY MUSLIM CLERICS BELONGING TO THE PRESENT REGIME ***[2]*** *WHO, DURING THAT PERIOD OF TERROR AND VIOLENCE AGAINST THE BAHA'IS, WERE AMONG THE FIRST TO TRY TO DISSUADE THE MOBS FROM PARTICIPATING IN THE SAVAK PLAN, SINCE THE CLERGY KNEW THAT THE AIM OF THIS PLAN WAS TO GIVE EXCUSE TO SAVAK TO DISCREDIT AND SUPPRESS THEM.*

SUMMARIZING THE FOREGOING-IT IS FEARED THAT THE PRESENT REGIME, AS INDICATED BY THE SIMILARITY OF THE STATEMENTS BEING GIVEN OUT BY IRANIAN DIPLOMATIC AGENCIES, IS ATTEMPTING TO JUSTIFY ACTIONS BEING TAKEN AGAINST THE BAHA'IS BY ASSERTING THAT THE BAHA'I FAITH IS NOT A RELIGION BUT A POLITICAL PARTY, AND THAT THE BAHA'I COMMUNITY SUPPORTED THE PREVIOUS REGIME AND THEREBY BECAME POWERFUL AND WEALTHY. THE TRUTH OF THE MATTER CAN BE FOUND IN THE BAHA'I PRINCIPLE AND PRACTICE OF COMPLETE ABSTENTION FROM PARTICIPATION IN PARTISAN POLITICS WHICH WAS DEMONSTRATED IN IRAN IN 1975 WHEN BAHA'IS EVEN IN THE FACE OF THREATS REFUSED TO BECOME MEMBERS OF THE RASTAKHIZ PARTY PROMOTED BY THE PREVIOUS REGIME. ***[3]*** *IN ONE CASE WHEN A Bahá'í ACCEPTED A CABINET POST UNDER DURESS HE WAS DEPRIVED OF MEMBERSHIP IN THE BAHA'I COMMUNITY. AS TO THE ALLEGATION THAT*

THE BAHA'I COMMUNITY REAPED FINANCIAL REWARD BECAUSE OF ACTIVE INVOLVEMENT WITH THE PREVIOUS REGIME THE FACT IS THAT THE VAST MAJORITY OF IRANIAN BAHA'IS ARE OF THE POORER CLASSES LIVING IN VILLAGES. FEW ARE WEALTHY, AND AMONG THEM A NUMBER WERE BUSINESSMEN WHO PROVIDED FACILITIES FOR EMPLOYMENT OF THOUSANDS OF WORKERS. THE FEW WHO RIGHTLY OR WRONGLY ARE BEING ACCUSED OF CORRUPTION AND OTHER OFFENSES SHOULD NOT BE REGARDED AS REPRESENTATIVE OF THE BAHA'I community AS A WHOLE. IT IS AN INJUSTICE TO HOLD ANY RELIGIOUS COMMUNITY RESPONSIBLE FOR THE ILL-DOINGS OF ANY ONE OF ITS MEMBERS WHO FAILS TO REFLECT THE PRINCIPLES PROMULGATED BY THAT RELIGION.

AS THE NEW CONSTITUTION MAKES NO REFERENCE TO THE BAHA'IS, WAYS AND MEANS SHOULD BE SOUGHT TO EXTEND TO THE BAHA'I COMMUNITY PROTECTION OF ITS INTERESTS, AND TO ENSURE FOR ITS INDIVIDUAL MEMBERS BASIC CIVIL RIGHTS THUS AVOIDING FRICTION AND FRUSTRATION IN SUCH OFT-RECURRING PERSONAL PROBLEMS RELATED TO REGISTRATION OF MARRIAGES AND BIRTHS, EMPLOYMENT, TRAVELING DOCUMENTS, ETC. UNLESS THESE DISABILITIES CURRENTLY AFFLICTING IRAN'S LARGEST RELIGIOUS MINORITY ARE REMEDIED, FANATICAL ELEMENTS WILL BE GIVEN FREE REIN TO REPEATEDLY RESORT TO MOB VIOLENCE AGAINST THE BAHA'IS, EMBARRASSING THE GOVERNMENT AND PREVENTING HOPED-FOR PEACE AND TRANQUILLITY IN THAT COUNTRY.

ONE OF THE OFT-REPEATED ACCUSATIONS AGAINST Bahá'ís IS THAT THEY ARE ENEMIES OF ISLAM. THIS CHARGE ASSUMES NOW NEW PROPORTIONS AS MANY RIGHTS AND LIBERTIES IN NEW CONSTITUTION APPLY ONLY IF INDIVIDUALS AND COMMUNITIES CONCERNED ARE NOT REGARDED AS ANTI-ISLAMIC. HENCE OFFICIAL BRANDING Bahá'í FAITH AS ANTI-ISLAMIC MAY BE CONVENIENT DEVICE TO DENY BAHA'IS ESSENTIAL HUMAN RIGHTS. FURTHERMORE, SOMETIMES DISTINCTION IS MADE BETWEEN BAHA'I FAITH AND OTHER RELIGIONS BY STATING THAT OUR FAITH APPEARED AFTER ISLAM AND THEREFORE IS NOT CONSIDERED BY MUSLIMS AS A RELIGION ENTITLED TO RIGHTS OF OTHER RELIGIONS. SUCH THEOLOGICAL DIFFERENCES SHOULD NOT BE CAUSE DENIAL CIVIL RIGHTS. SAME SITUATION APPLIES TO MUSLIMS WHO RESIDE IN CHRISTIAN COUNTRIES, AND ENJOY FULL RELIGIOUS AND CIVIL RIGHTS.

*REGARDING PROPERTIES HELD BY UMANA COMPANY.**[4]** THESE PROPERTIES CONSIST PRIMARILY OF BAHA'I HOLY AND HISTORICAL SITES HELD IN TRUST BY IRANIAN BAHA'IS ON BEHALF THEIR CORELIGIONISTS THROUGHOUT WORLD AS WELL AS PROPERTIES OF PURELY RELIGIOUS SIGNIFICANCE SUCH AS TEMPLE LAND, COMMUNITY CENTERS AND CEMETERIES AND MANY OF THESE HAVE BEEN IN Bahá'í POSSESSION FOR OVER A CENTURY.*

*REGARDING NAWNAHALAN:**[5]** THIS COMPANY WAS FOUNDED PRIOR TO R U L E PAHLAVI DYNASTY. OVERWHELMING MAJORITY OF FIFTEEN THOUSAND BAHA'IS WHO AVE SHARES AND INVESTMENTS IN COMPANY ARE NOT OF WEALTHY CLASS, AND DEPEND FOR THEIR LIVELIHOOD ON INCOME THEY WERE DERIVING FROM THEIR ASSETS IN THE COMPANY...*

1. *SAVAK is a Persian acronym meaning in English "National Security and Information Organization." SAVAK functioned as the Iranian secret police during the Shah's reign.*
2. *The Islamic Republic, which was led at that time by Ayatollah Khomeini.*
3. *In 1975 the Shah founded the Rastakhiz (Resurrection) Party, the only government authorized political party. In the face of government pressure to join, Bahá'ís refused, in adherence to the Bahá'í principle of noninvolvement in political activities.*
4. *For information about the Umana Company, see the glossary.*
5. *For information about Nawnahalan, see the glossary.*

Comments

Bahai History - October 17, On this date in 1934, Shoghi Effendi wrote "Concerning the Healing Prayer...there is no special ruling for its recital. The believer is free to recite it as many times and in the way he wishes."

Original file: 0868.html (position #102)

October 17, On this date in 1934, Shoghi Effendi wrote "Concerning the Healing Prayer...there is no special ruling for its recital. The believer is free to recite it as many times and in the way he wishes."

> *1506. Healing Prayer and Prayers for the Fast*
>
> *"Concerning the Healing Prayer, the Guardian wishes me to inform you that there is no special ruling for its recital. The believer is free to recite it as many times and in the way he wishes. There are also no obligatory prayers for the Fast. But there are some specific ones revealed by Bahá'u'lláh for that purpose."*
>
> *(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Australia and New Zealand, October 17, 1934)*

Thy name is my healing, O my God,
and remembrance of Thee is my remedy.
Nearness to Thee is my hope,
and love for Thee is my companion.
Thy mercy to me is my healing and
my succor in both this world and
the world to come. Thou, verily, art the
All-Bountiful, the All-Knowing, the All-Wise.
~ Bahá'u'lláh

Comments

October 17, 1934, Shoghi Effendi wrote not "to substitute the plural pronoun for the singular in prayers worded in the singular" and "to inform the friends to strictly adhere to the text of the Holy Writings, and not to deviate even a hair-breadth from what has been revealed by the Holy Pen."

Original file: 0867.html (position #101)

October 17, On this date in 1934, Shoghi Effendi wrote not "to substitute the plural pronoun for the singular in prayers worded in the singular" and "to inform the friends to strictly adhere to the text of the Holy Writings, and not to deviate even a hair-breadth from what has been revealed by the Holy Pen."

> *1496. Strictly Adhere to the Text of the Holy Writings*

> *"In regard to your question as to whether it is permissible to substitute the plural pronoun for the singular in prayers worded in the singular, the Guardian would strongly urge your N.S.A. to inform the friends to strictly adhere to the text of the Holy Writings, and not to deviate even a hair-breadth from what has been revealed by the Holy Pen. Besides, it should be noted that congregational prayer has been discouraged by Bahá'u'lláh, and that it is allowed only in the case of the prayer for the dead."*
>
> *(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Australia and New Zealand, October 17, 1934)*

Comments

October 17, 1944. Shoghi Effendi wrote "that all marriages, divorces, disposal of inheritance, etc., are now handled in Egypt and Persia solely through the Assemblies and that the believers abide by their decisions, we see that in Western countries the friends still have a long way to go."

Original file: 0866.html (position #100)

October 17. On this date in 1944. Shoghi Effendi wrote "When we realize that all marriages, divorces, disposal of inheritance, etc., are now handled in Egypt and Persia solely through the Assemblies and that the believers abide by their decisions, we see that in Western countries the friends still have a long way to go--the sooner they start the better for themselves and for the Faith."

153. Members of Spiritual Assembly Must Face Responsibilities

"All over the world the Guardian is constantly encouraging and enjoining the believers to learn to function according to Bahá'í laws and principles; members of Spiritual Assemblies must learn to face their responsibilities; individuals must learn to turn to them and abide by their decisions. When we realize that all marriages, divorces, disposal of inheritance, etc., are now handled in Egypt and Persia solely through the Assemblies and that the believers abide by their decisions, we see that in Western countries the friends still have a long way to go--the sooner they start the better for themselves and for the Faith."

(From a letter written on behalf of the Guardian to an individual believer, October 17, 1944)

Comments

Baha'i History - October 17. On this date in 1927, Shoghi Effendi wrote NSAs "with feelings of burning indignation" about "the treacherous conduct of a professed adherent of the teaching of Bahá'u'lláh, by the name of 'Abdu'l-Husayn Avarih, hitherto regarded as a respected teacher of the Cause."

Original file: 0865.html (position #99)

October 17. On this date in 1927, Shoghi Effendi wrote NSAs "with feelings of burning indignation" about "the treacherous conduct of a professed adherent of the teaching of Bahá'u'lláh, by the name of 'Abdu'l-Husayn Avarih, hitherto regarded as a respected teacher of the Cause."

Abd al-Hosayn Ayati was a Bahá'í missionary, journalist, author, and teacher who spent 18 years as missionary. He was a close companion of 'Abdu'l-Bahá, who conferred on him the

titles of "Raʾīs-al-moballeḡīn" (Chief of Missionaries) and "Avarih" (Wanderer).

Avarih would later become a Muslim and an opponent of the Bahá'í Faith. He returned to Tehran and spent the rest of his life as a secondary school teacher. During this period he wrote many works of poetry and prose, including *Kashf al-Hiyal*, a three volume work refuting the Bahá'í Faith.

While he was lauded in early Bahá'í literature, his personage underwent a form of *damnatio memoriae*, with the numerous references made to Avarih in John Esslemont's book *Bahá'u'lláh and the New Era* being removed in subsequent editions published after Avarih's apostasy from the Bahá'í Faith.

> *Letter 43*
>
> *To the Honored Members of the Bahá'í National Spiritual Assemblies throughout the West.*
>
> *My dear fellow-workers:*
>
> ***With feelings of burning indignation*** *I find myself impelled to acquaint you with various events that have recently transpired in Persia. Though in their immediate effect these happenings may prove gravely disquieting to the followers of the Faith in Persia and elsewhere, yet they cannot but eventually contribute to the strengthening and purification of the Cause we steadfastly love and serve.*
>
> *I refer to* ***the treacherous conduct of a professed adherent of the teaching of Bahá'u'lláh, by the name of 'Abdu'l-Husayn Avarih, hitherto regarded as a respected teacher of the Cause, and not unknown by a few of its followers in Europe.*** *Of a nature and character whom those who have learned to know him well have never ceased to despise, even in the brightest days of his public career in the Cause, he has of late been driven by the force of circumstances which his shortsightedness has* ***gravely miscalculated*** *to throw off the mask which for so many years hid* ***his hideous self****.*
>
> *The sudden removal of the commanding personality of our beloved 'Abdu'l-Bahá; the confused consternation that seized His followers in the years immediately succeeding His passing; the reputation which to superficial eyes he had acquired by his travels in Europe; the success attending his voluminous compilation of the*

history of the Cause--these and other circumstances emboldened him to launch ***a campaign of insinuation and fraud*** *aiming at the eventual overthrow of the institutions expressly provided by Bahá'u'lláh. He saw clearly his chance in the complete* ***disruption*** *of the Cause to capture the allegiance if not of the whole world-wide Bahá'í community of at least a considerable section of its followers in the East.*

No sooner had ***his evil whisperings*** *reached the ears of the loyal and vigilant followers of Bahá'u'lláh, than they arose with overwhelming force and unhesitating determination to denounce him as* ***a dangerous enemy*** *seeking to undermine the faith and sap the loyalty of the adherents of the Cause of God.* ***Shunned*** *by the entire body of the believers,* ***abandoned*** *by his life-long and most intimate friends,* ***deserted*** *by his wife,* ***separated*** *from his only child,* ***refused admittance*** *into even his own home,* ***denied*** *of the profit he hoped to derive from the sale and circulation of* his book*, he found to his utter amazement and remorse his best hopes irretrievably shattered.*

Forsaken and bankrupt, and in desperate rage*, he now with startling audacity sought to expose to friend and foe, the futility and hollowness which he attributed to the Cause, thereby revealing the* ***depths of his own degradation and folly****. He has with* ***bitter hatred*** *conspired with the fanatical clergy and the orthodox members of foreign Missions in Tihrán, allied himself with every* ***hostile element*** *in the Capital, directed with* ***fiendish subtlety*** *his appeal to the highest dignitaries of the State and sought by every method to secure financial assistance for the furtherance of his aim.*

Not content with an ***infamous denunciation*** *of the originality and efficacy of the teachings and principles of the Cause, not satisfied with a rejection of the authenticity of the* Will and Testament of 'Abdu'l-Bahá*, he has dared to attack the exalted person of the Author and Founder of the Faith, and to impute to its Forerunner and true Exemplar the* ***vilest motives*** *and most incredible intentions.*

He has ***most malignantly striven*** *to revive the not unfamiliar accusation of representing the true lovers of Persia as the* ***sworn enemies*** *of every form of established authority in that land, the* ***unrelenting disturbers*** *of its peace, the chief obstacles to its unity and the* ***determined wreckers*** *of the venerated faith of Islam.* ***By every artifice which a sordid and treacherous mind can devise he has sought in the pages of his book to strike terror in the heart of the confident believer, to sow the seeds of doubt in the mind of***

> ***the well-disposed and friendly, to poison the thoughts of the indifferent and to reinforce the power of the assaulting weapon of the adversary.***
>
> *But, alas! he has labored in vain, oblivious of the fact that all the pomp and powers of royalty, all the concerted efforts of the mightiest potentates of Islam, all the ingenious devices to which the cruelest torture-mongers of a cruel race have for well-nigh a century resorted, have proved one and all impotent to stem the tide of the beloved Faith or to extinguish its flame. Surely, if we read the history of this Cause aright, we cannot fail to observe that the East has already witnessed not a few of its sons, of wider experience, of a higher standing, of a greater influence, apostatize their faith, find themselves to their utter consternation lose whatsoever talent they possessed, recede swiftly into the shadows of oblivion and be heard of no more.*
>
> *Should ever his book secure widespread circulation in the West, should it ever confuse the mind of the misinformed and stranger, I have no doubt that the various Bahá'í National Spiritual Assemblies, throughout the Western world, will with the wholehearted and sustained support of local Assemblies and individual believers arise with heart and soul for the defence of the impregnable stronghold of the Cause of God, for the vindication of the sacredness and sublimity of the Bahá'í Teachings, and for the condemnation, in the eyes of those who are in authority, of one who has so basely dared to assail, not only the tenets, but the holy person of the recognized Founder of an established and world-wide Faith.*
>
> *Your true brother,*
>
> *SHOGHI. Haifa, Palestine; October 17, 1927.*

Four years previously, on January 5, 1923, Shoghi Effendi addressed a letter to European Bahá'ís announcing the upcoming visit of Avarih. The group photo above is that of Avarih at a unity meeting at Miss Herrick's in Clapham, from this trip in 1923. Avarih is in the center of the group just behind the children.

> *The beloved of the Lord and the handmaids of the Merciful throughout Great Britain, France, Germany, Italy and Switzerland. The glory of the All-Glorious rest upon them! Beloved brethren and sisters in `Abdu'l-Bahá!*

> *His honor, Jinab-i `Abdu'l-Husayn-i Avarih, fired with the spirit of service and teaching which the passing of our beloved Master has kindled in every heart, is proceeding to Europe and will visit every Bahá'í centre in that great continent, that he may with the aid of the many friends in those regions raise the Call of Ya-Baha'u'l-Abha and stimulate interest in the Cause of God. He is indeed qualified for such an eminent noble task and I am confident that by the Grace of God and with the whole-hearted assistance of the loved ones of 'Abdu'l-Bahá, he may be enabled to promote far and wide the universal Teachings of Bahá'u'lláh.*
>
> *His wide experience and familiarity with the various aspects of the Movement, his profound and extensive knowledge of its history; his association with some of the early believers, the pioneers and martyrs of the Cause will I am sure to appeal to every one of you and will serve to acquaint you still further with the more intimate and tragic side of this remarkable Movement.*
>
> *May his sojourn in your country lend a fresh impetus to the onward march of the Cause in the West and arouse widespread interest in the history as well as the principles of the Bahá'í Movement!*

From the *Encyclopædia Iranica* article titled ĀYATĪ, ʿABD-AL-ḤOSAYN...

ĀYATĪ, ʿABD-AL-ḤOSAYN (b. 1288/1871; d. 1332 Š./1953), son of Mollā Moḥammad-Taqī Āḵūnd Taftī, Bahāʾi missionary, journalist, author, and teacher. After receiving traditional education in Yazd and in Iraq, he became the leader of the Friday prayer (emām-e Jomʿa) in Yazd until he converted to Bahaʾism. Then for eighteen years he acted as a missionary (moballeḡ) for his new faith in Turkestan, the Caucasus, the Ottoman Empire, and Egypt, during which time he met and associated with ʿAbd-al-Bahāʾ, and also wrote his al-Kawākeb al-dorrīya fī maʾāṯer al-bahāʾīya in two volumes (Cairo, 1914; Arabic tr. by Aḥmad Fāʾeq, Cairo, 1343/1924) on the history of Bahaʾism. This is still one of the major works on the subject. He received the title Raʾīs-al-moballeḡīn (chief of missionaries) but later turned against Bahaʾism, thereby being counted by the Bahaʾis among the nāqeżīn or apostates. (Ṣadr Hāšemī, Tārīḵ IV, pp. 310-11). He returned to Tehran in 1343/1924 and served as a teacher in secondary schools for the rest of his life. During this period he wrote Kašf al-ḥīal in three volumes (Tehran, 1307-10 Š./1928-31 with several reprints) in refutation of Bahaʾism. He also published the periodical Namakdān for six years and was a founding member of the Literary Society (Anjoman-e Adabī) of Yazd.

In his poetry he used the taḵalloṣes Āvāra, Żīāʾī, and Āyatī. In prose he tried to use only purely Persian words. He has seventeen book titles to his credit (see Mošār, Moʾallefīn III, cols. 718-20) of which a useful history of Yazd (Ātaškada-ye yazdān, Yazd, 1317 Š./1928) and Ketāb-e nabīy yā Qorʾān-e fārsī (3 vols., Yazd, 1324-26 Š./1945-47) may be noted here.

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S. M. Ṣadr Hāšemī, Tārīḵ-ejarāyed o majallāt-e Īrān IV, Isfahan, 1332, pp. 309-11.

A. Goḷčīn-e Maʿānī, Golzār-e maʿānī, 2nd ed., Tehran 1363 Š./1984, pp. 52-64 (specimens of Āyatī's prose and poetry).

(و مکلف الایام ضد طباعها متطلب فی الماء جذوة نار)
(فاذا جربت المستحیل فانما تبغی الرجاء علی شفیر هاو)

کتاب

کشف الحیل

بقلم

ح. آیتی

جلد دوم — چاپ سوم

قومی که مخصص اند درقول و عمل
پرفسق وفجوروکینه ومکر و دغل
نی شرم نمایند زکس نی آزرم
هرچند که پیشه دو صد کشف حیل

گر روشنی از باب بیا جوئی و باب
زین باب نه روشنی بر آید نه جواب
بی خانه اگر بنای ای خانه خراب
زان به که بسیل خانه سوزی در آب

حق طبع وترجمه محفوظ است

تهران — ۱۳۳۶

Comments

October 17. On this date in 1967, the UHJ cabled "announce Bahá'í world significant step development relations United Nations through assumption by Universal House of Justice function representation Bahá'í International Community capacity nongovernmental organization at United Nations."

Original file: 0864.html (position #98)

October 17. On this date in 1967, the UHJ cabled "announce Bahá'í world significant step development relations United Nations through assumption by Universal House of Justice function representation Bahá'í International Community capacity nongovernmental organization at United Nations."

> *Significant Step at United Nation Morrow six intercontinental conferences*

> *inaugurating proclamation period announce Bahá'í world significant step development relations United Nations through assumption by Universal House of Justice function representation* Bahá'í International Community *capacity nongovernmental organization at United Nations. Take this occasion express National Assembly United States and* Mildred Mottahedeh *grateful loving appreciation many years devoted tireless successful services as representative and observer respectively.*
>
> *Cablegram, October 17, 1967*

Comments

Baha'i History - October 17. On this date in 1958, the Custodians wrote various NSAs "that the work on the sacred monument of our beloved Guardian has begun, and it is hoped that it will be completed in November."

Original file: 0863.html (position #97)

October 17. On this date in 1958, the Custodians wrote various NSAs "that the work on the sacred monument of our beloved Guardian has begun, and it is hoped that it will be completed in November."

> *To the National Spiritual Assembly of the Bahá'ís of...*
>
> *[To various National Spiritual Assemblies]*
>
> *October 17, 1958*
>
> *Dear Bahá'í Friends:*
>
> ***You will be very happy to know that the work on the sacred monument of our beloved Guardian has begun, and it is hoped that it will be completed in November.***

> *The entire Bahá'í world has spontaneously responded with the greatest devotion to make this precious and holy undertaking a united expression of the immeasurable love which our beloved Guardian awakened in all of our hearts.*
>
> *Now that the erection of this blessed memorial is under way, we would appreciate having your Assembly send whatever funds you may be holding for this purpose to the United States. It should be sent to the Treasurer's office of the National Spiritual Assembly, 112 Linden Avenue, Wilmette, Illinois. If there are any exchange problems involved in this transaction, please let us know.*
>
> *We shall offer prayers in the holy Shrines that this same spirit of consecration and oneness may inspire each of us to work as never before, so that every hope of the beloved Guardian for the fulfilment of the goals of the Ten Year Crusade may be speedily accomplished.*
>
> *With warm Bahá'í love,*
>
> *In the service of the beloved Guardian,*
>
> *HANDS OF THE CAUSE IN THE HOLY LAND*

On April 17, 2000, the National Spiritual Assembly of the Baha'is of the UK announced "the theft of the eagle from the top of the monument to Shoghi Effendi in the New Southgate Cemetery" noting "It is clear that this was not an act of vandalism or of religious desecration, since no other damage was caused and the eagle has been removed altogether from the cemetery."

> *Theft of the Eagle from the Guardian's Resting Place*
>
> *17 April 2000*
>
> *To friends who have written about the theft of the eagle from the Guardian's Resting Place*
>
> *Dearly loved friends*
>
> *Please forgive this general response to those who have been moved to write to the National Spiritual Assembly of the United Kingdom about the shocking theft of the eagle from the monument to Shoghi Effendi in the New Southgate Cemetery in*

London.

There are too many for a personal response to each one.

For those who wish to confirm the authenticity of the announcement, the following was posted on the United Kingdom National

Assembly's e-mailing list NEWS:

> *7 April 2000*
>
> *Dear Baha'i friends*
>
> *It is with regret that we report the theft of the eagle from the top of the monument to Shoghi Effendi in the New Southgate Cemetery. The theft appears to have happened last night and in removing the eagle the thieves caused the stone globe on which the eagle perched to fall to the ground. Some minor damage has been caused to the marble plinth on which the column stands and to one or two of the flower beds.*
>
> *It is clear that this was not an act of vandalism or of religious desecration, since no other damage was caused and the eagle has been removed altogether from the cemetery.*
>
> *The National Spiritual Assembly has reported the matter to the police, to the cemetery authorities and to the Universal House of Justice. We will continue to monitor the situation and necessary repairs and restitution will be put in hand.*
>
> *With loving Baha'i greetings*
>
> *Barney Leith,*
>
> *Secretary National Spiritual Assembly of the Baha'is of the UK*
>
> *27 Rutland Gate, London, SW7 1PD, UK*

The National Spiritual Assembly is in receipt of guidance from the Universal House of Justice about how to make good the damage that was done and about

increased security measures.

The Baha'i World Centre is taking responsibility for the replacement of the eagle, should the original not be found. We are deeply grateful to those friends who have offered to contribute to the replacement of the eagle or even to sculpt a new one. However, in caring for the Guardian's Resting Place the National Assembly is acting as an agent for the Universal House of Justice, which has the ultimate responsibility for decisions relating to this Holy Place.

We anxiously await the guidance of the House of Justice.

With loving Baha'i greetings

National Spiritual Assembly of the Baha'is of the UK

Barney Leith, Secretary

Comments

Baha'i History - October 17. On this date in 1902, Ethel Dawe, who served on the National Spiritual Assembly of Australia and New Zealand from 1948 to 1953, was born in Kadina, Australia.

Original file: 0862.html (position #96)

October 17. On this date in 1902, Ethel Dawe, who served on the National Spiritual Assembly of Australia and New Zealand from 1948 to 1953, was born in Kadina, Australia.

Comments

Baha'i History - October 17. On this date in 1992, Helen Bassett Hornby, the compiler of the reference book "Lights of Guidance" that is widely used in Bahá’í communities, died.

Original file: 0861.html (position #95)

October 17. On this date in 1992, Helen Bassett Hornby, the compiler of the reference book "Lights of Guidance" that is widely used in Bahá’í communities, died.

Helen Hornby was born in the United States and graduated from Roosevelt University in Chicago. She became a Bahá’í in that city, and worked for the United States Department of Health, Education and Welfare from which she took an early retirement to teach the Bahá’í Faith in Colombia. In Colombia she married Charles Hornby, and the couple later moved to Ecuador.

Comments

October 18. On this date in 1984, the UHJ wrote the NSA of the U.S. "...try to arm the Bahá'ís against such attacks as appear in this book, which is so typical of the approach of Christian churches. Sooner or later, as you know, these churches will rise against the Cause."

Original file: 0860.html (position #94)

October 18. On this date in 1984, the UHJ wrote the NSA of the U.S. "Given the rise in most parts of the world of religious bigotry and fundamentalism, it may be timely for your National Assembly to try to arm the Bahá'ís against such attacks as appear in this book, which is so typical of the approach of Christian churches. Sooner or later, as you know, these churches will rise against the Cause. You are therefore requested to consider asking a qualified person or group of persons to prepare suitable materials, perhaps for a booklet, which the friends may use in dealing with misrepresentations of the Bahá'í Teachings by Christians."

Given the rise in most parts of the world of religious bigotry and fundamentalism, it may be timely for your National Assembly to try to arm the Bahá'ís against such attacks as appear in this book, which is so typical of the approach of Christian churches. Sooner or later, as you know, these churches will rise against the Cause.

You are therefore requested to consider asking a qualified person or group of persons to prepare suitable materials, perhaps for a booklet, which the friends may use in dealing with misrepresentations of the Bahá'í Teachings by Christians.

(In a letter written on behalf of the Universal House of Justice, 18 October 1984 to the National Spiritual Assembly of the United States)

Comments

October 18. On this date in 1912, 'Abdu'l Bahá traveled to Los Angeles to visit the grave of Thornton Chase. Chase converted to the Bahá'í Faith in 1894 after attending lessons taught by Ibrahim George Kheiralla in Chicago. Although not the first Bahá'í convert chronologically, Thornton ...

Original file: 0859.html (position #93)

October 18. On this date in 1912, 'Abdu'l Bahá traveled to Los Angeles to visit the grave of Thornton Chase. Chase converted to the Bahá'í Faith in 1894 after attending lessons taught b y Ibrahim George Kheiralla in Chicago. Although not the first Bahá'í convert chronologically, Thornton Chase was the first the remain a Bahá'í and is therefore often referred to as the first American convert to the Bahá'í Faith.

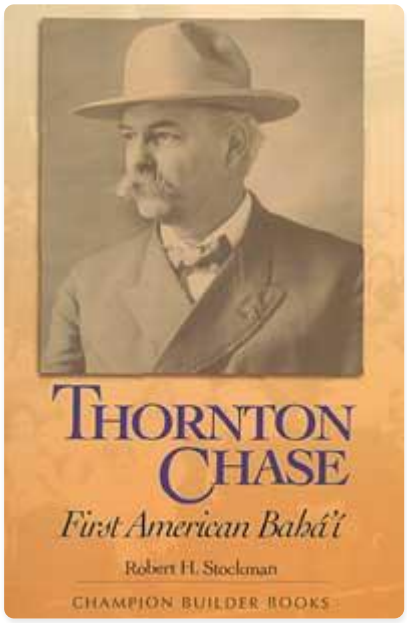
Thornton Chase was born on February 22, 1847.

Chase converted to the Bahá'í Faith in 1894 after attending lessons taught by Ibrahim George Kheiralla in Chicago. Although not the first Bahá'í convert chronologically, Thornton Chase was the first the remain a Bahá'í and is therefore often referred to as the first American convert to the Bahá'í Faith.

In 1898, Kheiralla undertook a Bahá'í pilgrimage to Palestine to meet 'Abdu'l-Bahá with other American pilgrims, including Phoebe Hearst, Lua Getsinger and May Boles. In Akka, Kheiralla witnessed first hand the conflict between 'Abdu'l-Bahá and his brothers. Ultimately, in the conflict between 'Abdu'l-Bahá and Mírzá Muhammad 'Alí, Kheiralla sided with the latter for which he was declared a Covenant-breaker.

Chase was able to go on pilgrimage in 1907, by which time he had emerged as the principal organizer of the Chicago Bahá'í community until moving out of Chicago in 1909.

Thornton Chase died on September 30, 1912 in Los Angeles, of complications following unsuccessful surgery. 'Abdu'l Bahá was on a train en route to California at the time and went to visit Chase's grave on arrival. There he praised Chase's qualities highly, instructed the Bahá'ís to hold a commemoration of Chase annually at his grave, and encouraged Bahá'ís to visit the gravesite. The Los Angeles Bahá'í community continues to hold an annual graveside commemoration.



Comments

October 18. On this date in 1990, the NSA of the U.S. wrote an individual who had written them to resign from the Bahá'í Faith, referencing a letter from the UHJ dated July 8, 1970, and asking the individual to "through prayer and meditation....reconsider your request for withdrawal."

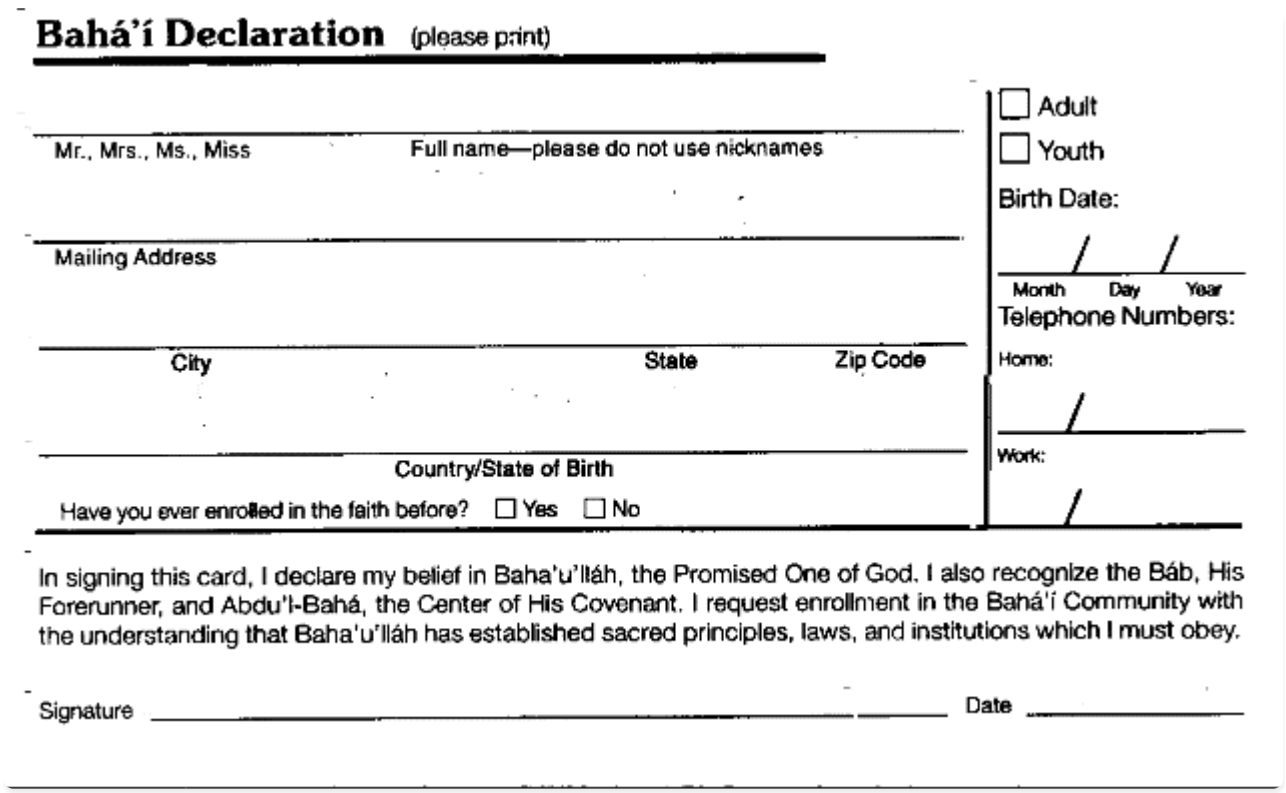
October 18. On this date in 1990, the NSA of the U.S. wrote an individual who had written them to resign from the Bahá'í Faith, referencing a letter from the UHJ dated July 8, 1970, and asking the individual to "through prayer and meditation....reconsider your request for withdrawal."

> *Any member of the Baha'i Community who finds that he does not believe in Baha'u'llah and His Revelation is free to withdraw from the Faith and such a withdrawal should be accepted. But a Baha'i who continues to believe in Baha'u'llah cannot withdraw from the Baha'i Community. While he believes in this*

> *Revelation he is subject to its laws. Therefore your National Spiritual Assembly was not correct in accepting Mr. ...'s withdrawal from the Faith. In his very letter of withdrawal Mr. ... reaffirmed his belief in the Faith. You should, therefore, immediately reinstate him and so inform him. Of course, he may well wish to remain inactive, and if so his wish should be respected, but he should know that he is a member of the Baha'i community.*
>
> *Letter from the Universal House of Justice, dated July 8, 1970*

This letter is referenced on page 128 of *Developing Distinctive Bahá'í Communities: Guidelines for Spiritual Assemblies*, which the National Spiritual Assembly of the United States published in 1998 "to assist Local Spiritual Assemblies in their efforts to rise to the new stage in the exercise of their responsibilities."

It also referenced in various letters, such as this one from October 18, 1990, written by the National Spiritual Assembly of the United States to an individual who had written them to resign from the Bahá'í Fatih.



Bahá'í Declaration (please print)

Mr., Mrs., Ms., Miss — Full name—please do not use nicknames

☐ Adult
☐ Youth

Birth Date:

Month / Day / Year

Mailing Address

City — State — Zip Code

Telephone Numbers:

Home:

Country/State of Birth

Work:

Have you ever enrolled in the faith before? ☐ Yes ☐ No

In signing this card, I declare my belief in Baha'u'lláh, the Promised One of God. I also recognize the Báb, His Forerunner, and Abdu'l-Bahá, the Center of His Covenant. I request enrollment in the Bahá'í Community with the understanding that Baha'u'lláh has established sacred principles, laws, and institutions which I must obey.

Signature _____ Date _____

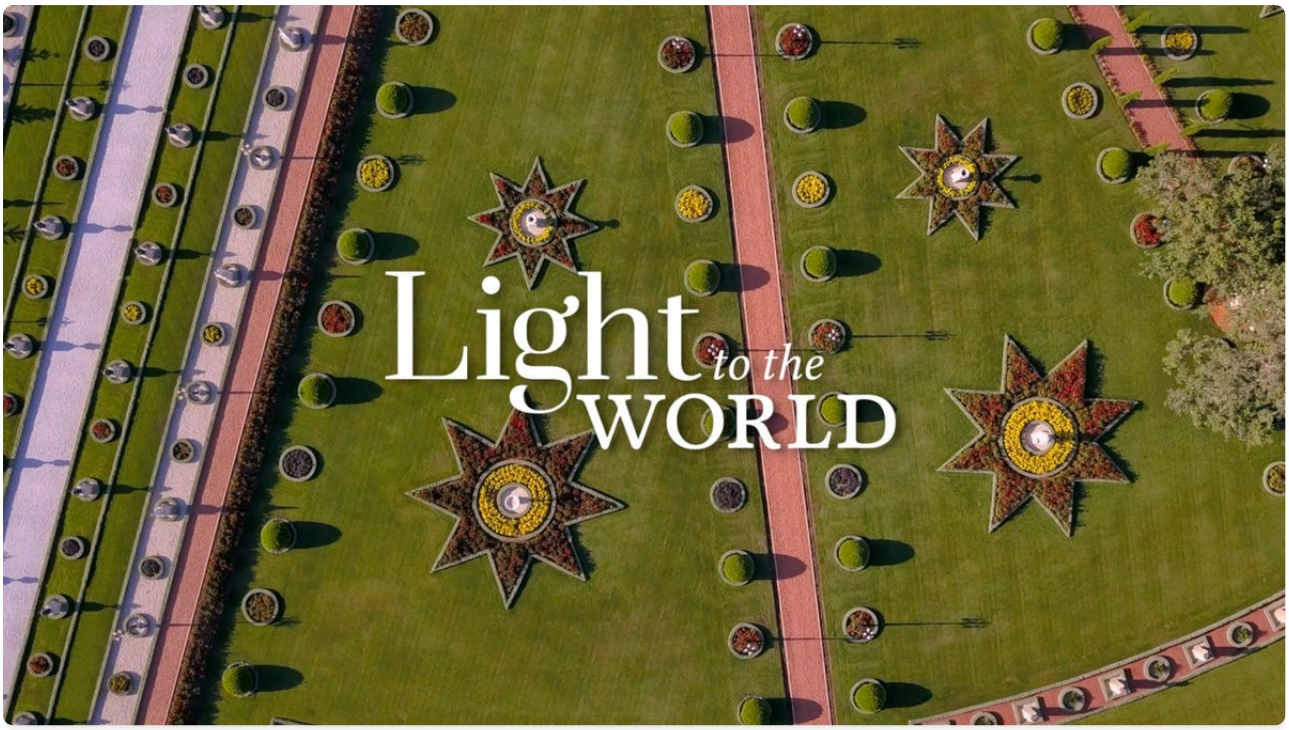
Comments

Baha'i History - October 18. On this date in 2017, a documentary movie about the life of Bahá'u'lláh titled "Light to the World" was released.

October 18. On this date in 2017, a documentary movie about the life of Bahá'u'lláh titled *Light to the World* was released.

From the Bahá'í World News Service...

> *"Light to the World": Film about Baha'u'llah released online*
>
> *18 October 2017*
>
> *BAHA'I WORLD CENTRE — "Light to the World," a film about the life and teachings of Baha'u'llah commissioned by the Universal House of Justice was released today on the official website for the bicentenary commemoration.*
>
> *The film tells the story of Baha'u'llah's remarkable life and the impact of His teachings on communities around the world.*
>
> *"Light to the World" is available in all the languages of the Bicentenary site: English, Spanish, French, Russian, Chinese (simplified and traditional), Hindi, Persian, Arabic and Swahili.*
>
> *The 51-minute film can be viewed here.*



Comments

October 19. On this date in 1947, Shoghi Effendi wrote "Bahá'u'lláh is not the Intermediary between other Manifestations and God...Bahá'u'lláh is the greatest Manifestation to yet appear, the One Who consummates the Revelation of Moses; He was the One Moses conversed with in the Burning Bush."

Original file: 0856.html (position #90)

October 19. On this date in 1947, Shoghi Effendi wrote "Bahá'u'lláh is not the Intermediary between other Manifestations and God. Each has His own relation to the Primal Source. But in the sense that Bahá'u'lláh is the greatest Manifestation to yet appear, the One Who consummates the Revelation of Moses; He was the One Moses conversed with in the Burning Bush. In other words Bahá'u'lláh identifies the glory of the Godhead on that occasion with Himself. No distinction can be made amongst the Prophets in the sense that They all proceed from One Source, and are of One Essence. But Their stations and

functions in this world are different."

> *1552. Bahá'u'lláh Conversed with Moses in the Burning Bush*
>
> *"Bahá'u'lláh is not the Intermediary between other Manifestations and God. Each has His own relation to the Primal Source. But in the sense that Bahá'u'lláh is the greatest Manifestation to yet appear, the One Who consummates the Revelation of Moses; He was the One Moses conversed with in the Burning Bush. In other words Bahá'u'lláh identifies the glory of the Godhead on that occasion with Himself. No distinction can be made amongst the Prophets in the sense that They all proceed from One Source, and are of One Essence. But Their stations and functions in this world are different."*
>
> *(From a letter written on behalf of Shoghi Effendi to an individual believer, October 19, 1947)*

Comments

October 19. On this date in 1941, a letter to the Bahá'í Youth stated "...it will become increasingly evident what a Bahá'í is and what he stands for....Bahá'ís will have become so well known that people will say: 'Ah! That must be a Bahá'í--they are like that!" and mean it as a compliment.'"

Original file: 0855.html (position #89)

October 19. On this date in 1941, a letter to the Bahá'í Youth at Louhelen Bahá'í School stated "Shoghi Effendi's greatest hope, and his prayer, is that they may so distinguish themselves in the eyes of their fellow-countrymen that it will become increasingly evident what a Bahá'í is and what he stands for. How wonderful it would be to witness the time when the actions and words of the Bahá'ís will have become so well known that people will say: 'Ah! That must be a Bahá'í--they are like that!" and mean it as a compliment.'"

> *2269. The tasks which will face the present generation of Bahá'í Youth-- and are indeed already beginning to face them--are stupendous. They cannot but expect to*

find themselves most severely tested in the days to come--tested as to their characters, their faith, the strength of their convictions, and their complete adherence to the Laws of Bahá'u'lláh.

Shoghi Effendi's greatest hope, and his prayer, is that they may so distinguish themselves in the eyes of their fellow-countrymen that it will become increasingly evident what a Bahá'í is and what he stands for. How wonderful it would be to witness the time when the actions and words of the Bahá'ís will have become so well known that people will say: "Ah! That must be a Bahá'í--they are like that!" and mean it as a compliment.

(19 October 1941 to the Bahá'í Youth at Louhelen Bahá'í School, Youth Session)

Comments

Baha'i History - October 19. On this date in 1966, Malcolm King, who had been named a Knight of Bahá’u’lláh for British Guiana, died in Jamaica.

Original file: 0854.html (position #88)

October 19. On this date in 1966, Malcolm King, who had been named a Knight of Bahá’u’lláh for British Guiana, died in Jamaica.

Malcolm King became a Bahá’í in March 1931 and was elected a member of the Spiritual Assembly of the Bahá’ís of Milwaukee, Wisconsin, on April 20, 1931 and served on that board for nine years

He left Milwaukee to pioneer in the first Seven Year Plan set forth by Shoghi Effendi (1937-1944), and he remained a pioneer for the rest of his life, serving also in the Second Seven Year Plan, the World Crusade and the Nine Year Plan.

Malcolm King pioneered to Nicaragua, Haiti, the Dominican Republic, Antigua, British Guiana and Jamaica. Shoghi Effendi appointed him a Knight of Bahá’u’lláh in October 1953 when he set out for British Guiana at the beginning of the World Crusade.

In 1961 Jamaica became his last pioneering post, where he died at approximately eighty-one years of age on October 19, 1966.

What has always struck me about the designation of Knights of Bahá'u'lláh is the arbitrariness with which the "virgin territories" were defined. For example, the Cook Islands and Tonga Island, both part of the Realm of New Zealand have distinct sets of Knights, while Niue and the Chatham Islands, also part of the Realm of New Zealand, are

Knightless.

Several islands off the coast of Alaska have distinct Knights, like Baranof Island , Kodiak Island, and the Aleutian Islands. Yet other Alaskan islands, like the Pribilof Islands are Knightless.

The Brazilian state of Amapá has its own Knights (for Portuguese Guiana), while the other Brazilian states are Knightless.

Crete and Rhodes have Knights distinct from the Knights of mainland Greece, yet other Greek islands, like Santorini and Samos, are Knightless.

Key West has its own Knight, yet the other Florida Keys are Knightless.

Tiny islands, like Grand Manan, have their own Knights. St. Thomas Island has its own Knight, yet the remaining Leeward Islands have one set of Knights, representing numerous politically and geographically independent islands. Similarly, the Windward Islands have one set of Knights, representing numerous politically and geographically independent islands.

Comments

October 19. On this date in 1993, the UHJ wrote an individual believer "inquiring about the term 'Bahá'í scholarship," noting that "believers are enjoined to maintain a keen awareness that the Revelation of Bahá'u'lláh is the standard of truth against which all other views and conclusions ...."

Original file: 0853.html (position #87)

October 19. On this date in 1993, the UHJ wrote an individual believer "inquiring about the term 'Bahá'í scholarship," noting that "believers are enjoined to maintain a keen awareness that the Revelation of Bahá'u'lláh is the standard of truth against which all other views and conclusions are to be measured."

Comments

Baha'i History - October 19. On this date in 1983, the UHJ forwarded all NSA's an "an open letter to the authorities and the public " written by the NSA of Iran on its disbanding. "Over two thousand of these letters were dispatched to important officials and other prominent people in Iran."

Original file: 0852.html (position #86)

October 19. On this date in 1983, the UHJ forwarded all NSA's an "an open letter to the authorities and the public" written by the NSA of Iran on its disbanding. "Over two thousand of these letters were dispatched to important officials and other prominent people in Iran."

> *19 OCTOBER 1983*

To all National Spiritual Assemblies

Dear Bahá'í Friends,

You have already been informed of the disbanding of the National Spiritual Assembly and other Bahá'í institutions in Iran as a result of the new policy of the Iranian Government. The National Spiritual Assembly, before disbanding itself, decided to issue an open letter to the authorities and the public of their country explaining the action of their Government and pointing out the unjust attitudes and accusations of the Government against the Bahá'í administration in that land. Over two thousand of these letters were dispatched to important officials and other prominent people in Iran.

A copy of this letter has been received by the Universal House of Justice, and we have been instructed to enclose a translation for your information and possible use. Publication of the letter is permissible in whatever manner your

National Spiritual Assembly deems fit.

With loving Bahá'í greetings,

DEPARTMENT OF THE SECRETARIAT

Comments

Baha'i History - October 19. On this date in 1947, Shoghi Effendi wrote "The Bahá'í standard is very high, more particularly when compared with the thoroughly rotten morals of the present world. But this standard of ours will produce healthier, happier, nobler people, and induce stabler marriages."

Original file: 0851.html (position #85)

October 19. On this date in 1947, Shoghi Effendi wrote "The Bahá'í standard is very high, more particularly when compared with the thoroughly rotten morals of the present world. But this standard of ours will produce healthier, happier, nobler people, and induce stabler marriages."

> *1210. Kissing in Modern Society is Detrimental to Morals*

> *"What Bahá'u'lláh means by chastity certainly does not include the kissing that goes on in modern society. It is detrimental to the morals of young people, and often leads them to go too far, or arouses appetites which they cannot perhaps at the time satisfy legitimately through marriage, and the suppression of which is a strain on them.*
>
> *"The Bahá'í standard is very high, more particularly when compared with the thoroughly rotten morals of the present world. But this standard of ours will produce healthier, happier, nobler people, and induce stabler marriages."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, October 19, 1947)*

Comments

Baha'i History - October 19. On this date in 1926, Udo Schaefer, German Bahá'í author and lawyer who served on the NSA of Germany, was born. He authored the book "Making the Crooked Straight" to refute Swiss ex-Bahá'í Francesco Ficicchia's "Der Bahá'ismus — Weltreligion der Zukunft?"

Original file: 0850.html (position #84)

October 19. On this date in 1926, Udo Schaefer, German Bahá'í author and lawyer who served on the NSA of Germany, was born. He authored the book *Making the Crooked Straight* to refute Swiss ex-Bahá'í Francesco Ficicchia's *Der Bahá'ismus — Weltreligion der Zukunft?*.

Udo Schaefer was born on October 19, 1926 in Heidelberg as son of a member of the municipal philharmonic orchestra. He developed early in life an abiding love of classical

music and enjoyed performing chamber music, notably together with Sigrun, to whom he has been married since 1952. After four semesters' university study in musicology he switched in 1950 to law, obtaining his degrees at the Ruperto Carola University of Heidelberg and subsequently serving as judge and later as chief public prosecutor at the State Court of Heidelberg, from which position he retired in 1988.

His parents, although Catholic in origin, had distanced themselves from the Church, so that Udo received virtually no religious instruction. His youthful interests were primarily aesthetic in nature (literature and philosophy), and he was what one would call an agnostic. He first came in contact with the Bahá'í Faith in Heidelberg after World War II and he converted in 1948. Parallel to his law studies he acquired a thorough grounding in theology, Islamic studies and comparative religion, academic pursuits which afforded him important insights into his newly acquired Faith. As doctoral thesis he completed a study of the constitutional law of the Bahá'í community in comparison with canonical law.

Since the early 1950's, Udo Schaefer has held an appreciable number of lectures and seminars both in Germany and elsewhere. On two occasions he has represented the Bahá'í International Community (BIC) at United Nations congresses: once in 1985 in Milan, Italy on the theme of Crime and Crime Prevention (delivering a paper on this subject), and again in 1992 in Syracuse, Italy, on The Establishment of an International Criminal Tribunal to Enforce International Criminal Law and Human Rights.

In 1994 he was a member of the government delegation at a German-Iranian dialogue over human rights being held in Teheran, where in the presence of the assembled cadre of high priests (Ayatu'lláhs and Hujjatu'l-Islám) he caused an uproar when he vocifrously denounced the persecution of the Bahá'ís.

Over the decades he has provided legal advice to the National Spiritual Assembly of the Bahá'ís in Germany, on which body he also served as member for a total of fifteen years during three separate periods.

Udo Schaefer is the author of encyclopaedic contributions, monographs and theological articles in professional and learned journals. He was the first to produce literature devoted to the fundaments of Bahá'í law and Bahá'í ethics. A considerable portion of his writing has been translated variously into English, French, Dutch, Spanish, Portuguese, Russian and Persian.

In 1995 Udo Schaefer authored *Desinformation als Methode* as a refutation to Swiss ex-Bahá'í Francesco Ficicchia's *Der Bahá'ismus — Weltreligion der Zukunft?*. Although *Der*

Bahá'ismus was never translated into English, Schaefer's *Desinformation als Methode* was published in 2001 in English as *Making the Crooked Straight*.

Comments

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Universal House of Justice member Peter Khan would later give a talk on July 3, 2009, later published as "Reflections on the Ridvan 2009 Message," stating,

> *As you are, I am sure, aware, that series of conferences had a galvanizing effect on*

> *the Bahá'í Community throughout the world and ultimately on the larger society. It was a tangible demonstration of the global spread of the Faith and it created a most welcome surge toward the goal of 1500 Intensive Programs of Growth by the end of the present plan.*

How does membership in the International Teaching Centre lead to election to the Universal House of Justice?

How is it that with its nine members elected every five years from the male membership in good standing of the worldwide Bahá'í community by an electoral college consisting of all the members of each Bahá'í National Spiritual Assembly throughout the world, the membership of the Universal House of Justice consists exclusively of men who have previously been appointed to the International Teaching Centre by the Universal House of Justice?

With no overt campaigning or politicking permitted, upon what does the electoral college base its election of new members to the Universal House of Justice?

In the Bahá'í electoral system, the exposure of potential candidates to electors is a premium. Members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice.

Consider the cases of Stephen Birkland and Stephen Hall. Stephen Birkland was appointed to the International Teaching Centre in 2008 and elected to the Universal House of Justice in 2010. Stephen Hall was appointed to the International Teaching Centre in 2005 and elected to the Universal House of Justice in 2010.

In a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

In that period, Stephen Birkland attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 1-2, 2008	Lusaka, Zambia

Date	Location of Bahá'í Regional Conference
November 8-9, 2008	Johannesburg, South Africa
November 29-30, 2008	Antofagasta, Chile
December 6-7, 2008	Atlanta, Georgia, United States of America
January 17-18, 2009	Vancouver, Canada
February 7-8, 2009	Frankfurt, Germany
February 21-22, 2009	Accra, Ghana

Source: Bahá'í World News Service search for "Stephen Birkland"

In that period, Stephen Hall attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 15-16, 2008	Bangui, Central African Republic
November 22-23, 2008	Lubumbashi, Democratic Republic of the Congo
November 29-30, 2008	Yaoundé, Cameroon
December 6-7, 2008	Portland, Oregon, United States of America
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January 3-4, 2009	Abidjan, Ivory Coast
January 17-18, 2009	Lae, Papua New Guinea
January 24-25, 2009	Sydney, Australia
January 31-February 1, 2009	Auckland, New Zealand
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Source: Bahá'í World News Service search for "Stephen Hall"

No other Bahá'ís receive as much exposure to electors of the Universal House of Justice as do members of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

When the Universal House of Justice appoints members to the International Teaching Centre, they are in fact selecting their own replacements.

In the Bahá'í electoral system, with no overt campaigning and politicking permitted, the exposure of potential candidates to electors is a premium. The nine members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice. In fact, every single one of the current members of the Universal House of Justice previously served as a Counsellor member of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

To illustrate further, in a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

Each of the 41 Regional Conferences was attended by two Counsellor members of the International Teaching Centre with the exception of the Conference held at Uvira, the Democratic Republic of Congo, which had only one representative. The Counsellor members of the International Teaching Centre at the time of the Regional Conferences were Juan Francisco Mora, Ayman Rouhani, Stephen Hall, Stephen Birkland, Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker.

Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to the Universal House of Justice.

Of the four male members at the time of the 41 Regional Conferences (Juan Francisco Mora, Ayman Rouhani, Stephen Hall, and Stephen Birkland), all have been elected to the Universal House of Justice.

In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. In the people's democracies of the Eastern Bloc, these career bureaucrats were known as the nomenklatura.

The next member elected to the Universal House of Justice will be Andrej Donoval, who is the longest tenured male member of the International Teaching Centre, having been appointed to that body in 2013.

Comments

October 20. On this date in 1925, a letter stated "Shoghi Effendi feels that he can lay down no rule as to when one should introduce the names of the Bab, Bahá'u'lláh and 'Abdu'l-Bahá in one's teaching. Much depends on the temperament and aptitude both of the teacher and the one taught..."

Original file: 0848.html (position #82)

October 20. On this date in 1925, a letter stated "Shoghi Effendi feels that he can lay down no rule as to when one should introduce the names of the Bab, Bahá'u'lláh and 'Abdu'l-Bahá in one's teaching. Much depends on the temperament and aptitude both of the teacher and the one taught...We must look to the example of the Master and follow our "Inner Light", adapting our message as best we can to the capacity and "ripeness" of the one we are seeking to teach.... Man 's spiritual digestive powers have similar laws to those that govern physical digestion. When people are spiritually hungry and thirsty they must be given

wholesome and suitable spiritual food, but if we give too much at a time or too rich food for the digestive powers, it only causes nausea and rejection or malassimilation."

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>
> *(From a letter dated 20 October 1925 written on behalf of Shoghi Effendi to two believers)*

Comments

October 20. On this date in 1983, the Universal House of Justice addressed a letter "to the Bahá’ís of the World" announcing the establishment of the Office of Social and Economic Development at the Bahá’í World Centre.

Original file: 0847.html (position #81)

October 20. On this date in 1983, the Universal House of Justice addressed a letter "to the Bahá’ís of the World" announcing the establishment of the Office of Social and Economic Development at the Bahá’í World Centre.

In 1951, Shoghi Effendi, as Guardian, appointed members to the International Bahá’í Council, naming Mason Remey as the Council's President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor Guardian, as confirmed by a "Unanimous Proclamation of the 27 Hands of the Cause of God", the Hands of the Cause of God elected from among their own nine individuals who would serve a s Custodians to help lead the transition of the International Bahá’í Council, into the Universal House of Justice.

In 1961 the International Bahá'í Council was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first Universal House of Justice was elected, and its members are elected every five years by members of each Bahá'í National Spiritual Assembly in the world. In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. New members are currently generally elected from the appointed institutions of the Bahá'í administration, particularly the International Teaching Centre. In fact, all of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In council democracies, these career bureaucrats were known as the nomenklatura.

With the eventual passing of the individual Hands of the Cause of God appointed by Shoghi Effendi and without a Guardian to appoint additional Hands, the Universal House of Justice saw the need for developing an institution for the purpose of performing the Hands' function of protection and propagation of the Faith.

In 1968 the Continental Board of Counselors was formed. The Counselors appoint Auxiliaries collectively referred to as Auxiliary Boards in smaller regional areas, who in turn appoint their own Assistants to work in localities.
Auxiliary Board Members for Protection are charged with watching over the security of the Bahá'í Faith, and Auxiliary Board Members for Propagation are responsible for working with the grassroots on the global Plans established by the Universal House of Justice. Originally, members of the Auxiliary Boards were appointed by and served under the Hands of the Cause of God who directed their efforts worldwide. The first members of the Auxiliary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the Institution of the Counselors was formed. Also in 1973, the International Teaching Centre was first formed by the Universal House of Justice, and originally consisted of the 17 Hands of the Cause still living at that time, plus three Counsellor members. The number of Counsellor members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The Counsellor members of the International Teaching Centre are appointed by the Universal House of Justice to five-year terms that begin shortly after the International Convention and election of the Universal House of Justice.

Comments

Baha'i History - October 20. On this date in 1848, Quddús (Mullá Muḥammad ‘Alí-i-Bárfurúshí), who was the eighteenth believer in the Báb, arrived at the Bábi fortifications made at the Shrine of Shaykh Tabarsí.

Original file: 0846.html (position #80)

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Quddús (Mullá Muḥammad ‘Alí-i-Bárfurúshí) met the Báb in Shiraz in 1844 and soon thereafter became the eighteenth believer in the Báb.

On September 10, 1844, the Báb had departed Shiraz for the Hajj pilgrimage accompanied by Quddús and a black slave. The group arrived in Mecca on December 12, 1844, where the Báb publicly declared his claim at the Kaaba and to the Sharif of Mecca.

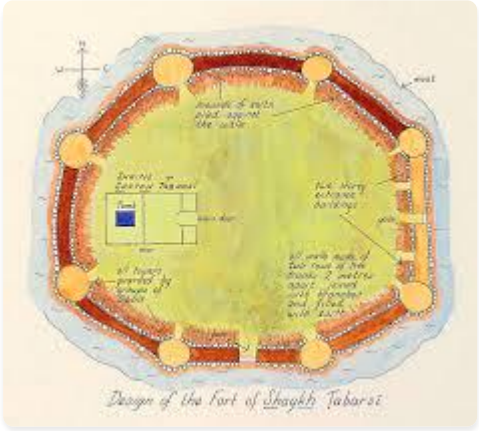
On May 15, 1845, the Báb and his entourage arrived in Bushehr, having completed the Hajj pilgrimage. In Bushehr, the Báb spent ten days with his eldest maternal uncle, Hájí Mírzá Siyyid Muhammad, to whom Bahá'u'lláh would later address the *Kitáb-i Íqán* in January 1861.

The Báb then sent Quddús ahead of him to Shiraz, who brought the Báb's instruction that there was to be an addition made to the call to prayer (adhán). The Báb indicated to Quddús that they were to part ways and would never meet again. When Mullá Sádiq-i-Muqaddas tried to carry this out, he, Quddús, Mullá `Alí-Akbar Ardistání, and Mullá Abú-Tálib were seized, severely beaten and expelled from the city.

Four years later, on March 20, 1848, Mullá Ḥusayn-i-Bushru'i, who in 1844 had become the first person to become a follower of the Báb, visited the Báb at Maku prison, where the Báb was incarcerated. Subsequent to his visit, Mullá Ḥusayn-i-Bushru'i became involved in the Bábi uprisings. Under instructions from the Báb, Mullá Ḥusayn-i-Bushru'i unfurled a Black Standard in Mashhad, fulfilling an Islamic prophecy, and began a march with other Bábis.

They were rebuffed at Barfurush and therefore made defensive fortifications at the shrine of Shaykh Tabarsí.

On October 20, 1848, Quddús arrived at the Shrine and became the commander of the Bábís upon his arrival. Mullá Ḥusayn-i-Bushru'i would die at the battle of Shaykh Tabarsí on February 2, 1849. Quddús himself became a prisoner and was being escorted to Tehran when, in Barfurúsh, the local population lynched him. The Báb was later executed on July 9, 1850.



Comments

October 20. On this date in 1819, ‘Alí-Muhammad (later known as the Báb) was born in Shíráz to a merchant family. His father, Siyyid Muhammad Ridá, was a prominent mercer of the city, and his mother, Fátimih Bagum, was also a daughter of the famous merchant Mírzá Siyyid Muhammad Husayn.

Original file: 0845.html (position #79)

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Comments

Bahai History -October 20. On this date in 2008, the UHJ sent a letter calling for convocation of 41 Regional Conferences of the Five Year Plan. With no overt campaigning or politicking permitted in the Bahá'í electoral system, these conferences provided ITC members exposure to electors of the UHJ

Original file: 0844.html (position #78)

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20 October, 2008

To the Bahá'ís of the World

Dearly loved Friends,

Today, the anniversary of the Birth of the Báb, marks the midway point of the five-year enterprise that will engage the Bahá'í world until Riḍván 2011. We bow our heads in humble gratitude to Bahá'u'lláh for the favours and confirmations He has vouchsafed unto those labouring so diligently and sacrificially in the forefront of the teaching work. Since the conclusion of the Tenth International Bahá'í Convention a few months ago, there has been a rise in awareness of the efficacy of the framework governing the operation of the Five Year Plan as insights gained by the delegates have been widely diffused throughout the Bahá'í community. Scores of clusters around the globe are being primed for systematic expansion, and we expect to see a wave of intensive programmes of growth launched in the months leading up to Riḍván next year.

The challenge facing the friends in these and all clusters continues to be twofold in character. While learning to identify receptive segments of society and share with responsive souls the message of the Faith—an aspiration generally not difficult to fulfil—they are striving to understand in practice how the diverse elements of a healthy pattern of growth, particularly the development of human resources, are to be integrated into a cohesive whole. How heartening it is to see that the moment the friends in a cluster begin to meet this dual challenge, immediate progress is achieved; the goal of launching an intensive programme of growth becomes imminently attainable.

That the continued strengthening of the community should be matched by a further decline in the old world order comes as no surprise. Indeed, the friends should be on their guard, lest the development of capacity in the community not keep pace with the rise in receptivity of a disillusioned humanity. Behold how even in the short span of time since we raised this warning in our Riḍván message, financial structures once thought to be impregnable have tottered and world leaders have shown their inability to devise more than temporary solutions, a failing to which they increasingly confess. Whatever expedient measures are adopted, confidence has been shaken and a sense of security lost. Surely such developments have caused the believers in every land to reflect on the lamentable condition of the present order and have reinforced in them the conviction that

material and spiritual civilization must be advanced together.

It is with these thoughts in mind that we turn our hearts in frequent prayer to Bahá'u'lláh and beseech Him to strengthen His followers through His unfailing grace. In such moments, we implore Him to illumine their souls with the light of knowledge and faith. Let them not underestimate the power inherent in the system they are putting in place for the propagation of His Faith, nor mistake the true purpose of the global enterprise on which they have embarked. Let them not deviate from the path of learning on which they are set, nor be distracted by the ephemeral pursuits of a bewildered society. Let them not fail to appreciate the value of the culture now taken root in the community that promotes the systematic study of the Creative Word in small groups in order to build capacity for service. Let them never forget the imperative to tend to the needs of the children of the world and offer them lessons that develop their spiritual faculties and lay the foundations of a noble and upright character. Let them come to realize the full significance of their efforts to help young people from a strong moral identity in their early adolescent years and empower them to contribute to the well-bring of their communities. And let them rejoice at having learned through consistent, systematic action how to establish a rhythm of growth that pays due attention to the essential elements of expansion, consolidation, reflection and planning. May they one and all be endowed with constancy and fidelity and be granted the courage to make whatever sacrifices are needed to ensure the resounding success of the Plan. By the rectitude of their conduct, the sincerity of their love for their fellow human beings, and the ardour of their desire to serve the peoples of the world, may they vindicate the truth proclaimed by Bahá'u'lláh that humanity is one. May they be diligent in their efforts to establish ties of friendship that show no regard for prevalent social barriers and ceaselessly endeavour to bind hearts together in the love of God. That they may recognize the profound implications of their mission is our fervent hope. That they may not falter in accomplishing their ambitious goals, no matter how severe the crises engulfing the world around them, is our most heartfelt prayer at the Sacred Threshold.

To provide the opportunity for the friends to gather together, as much to celebrate the feats already achieved during the Plan as to deliberate on its current exigencies, we announce the convocation of a series of regional conferences, forty-one in number, to be held in the following cities between November and March: Abidjan, Accra, Almaty, Antofagasta, Atlanta, Auckland, Baku, Bangalore, Bangui, Battambang, Bologna, Bukavu, Chicago, Dallas, Frankfurt, Guadalajara, Istanbul,

> *Johannesburg, Kiev, Kolkata, Kuala Lumpur, Kuching, Lae, London, Los Angeles, Lubumbashi, Lusaka, Madrid, Managua, Manila, Nakuru, New Delhi, Portland, Quito, São Paulo, Stamford, Sydney, Toronto, Ulaanbaatar, Vancouver, Yaoundé. To each of these conferences, two members of the International Teaching Centre will be sent as our representatives. National Spiritual Assemblies in hosting countries will have further details available regarding participation. We urge the believers, both those fully engaged in executing the provisions of the Plan and those whose circumstances have prevented them from fulfilling their desire to do so until now, to avail themselves of this opportunity and attend the conference to be held in their area.*
>
> *THE UNIVERSAL HOUSE OF JUSTICE*

How does membership in the International Teaching Centre lead to election to the Universal House of Justice?

How is it that with its nine members elected every five years from the male membership in good standing of the worldwide Bahá'í community by an electoral college consisting of all the members of each Bahá'í National Spiritual Assembly throughout the world, the membership of the Universal House of Justice consists exclusively of men who have previously been appointed to the International Teaching Centre by the Universal House of Justice?

With no overt campaigning or politicking permitted, upon what does the electoral college base its election of new members to the Universal House of Justice?

In the Bahá'í electoral system, the exposure of potential candidates to electors is a premium. Members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice.

Consider the cases of Stephen Birkland and Stephen Hall. Stephen Birkland was appointed to the International Teaching Centre in 2008 and elected to the Universal House of Justice in 2010. Stephen Hall was appointed to the International Teaching Centre in 2005 and elected to the Universal House of Justice in 2010.

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:-:|:-: November 15-16, 2008|Bangui, Central African Republic November 22-23, 2008|Lubumbashi, Democratic Republic of the Congo November 29-30, 2008|Yaoundé, Cameroon December 6-7, 2008| Portland, Oregon, United States of America December 13-14, 2008|Stamford, Connecticut, United States of America January 3-4, 2009|Abidjan, Ivory Coast January 17-18, 2009|Lae, Papua New Guinea January 24-25, 2009|Sydney, Australia January 31-February 1, 2009|Auckland, New Zealand February 7-8, 2009|Frankfurt, Germany

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Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to the Universal House of Justice.

Of the four male members at the time of the 41 Regional Conferences (Juan Francisco

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The next member elected to the Universal House of Justice will be Andrej Donoval, who is the longest tenured male member of the International Teaching Centre, having been appointed to that body in 2013.

Comments

October 20. On this date in 1912, "Mahmúd's Diary" mentions 'Abdu'l-Bahá's visit, "Therefore, a public meeting was arranged and one of the many topics, which was a warning to people of insight, was the disgrace and ignominy of the son of the arch Covenant-breaker, the lightless Shu'á'u'lláh."

Original file: 0843.html (position #77)

October 20. On this date in 1912, "Mahmúd's Diary" mentions 'Abdu'l-Bahá's visit to Los Angeles, "Therefore, a public meeting was arranged and one of the many topics, which was a warning to people of insight, was the disgrace and ignominy of the son of the arch Covenant-breaker, the lightless Shu'á'u'lláh."

> *Sunday, October 20, 1912*

*Today more than the usual number of friends and seekers, from all strata of society, came to see Him. There were so many that it was impossible to see them individually, except for a very few who were granted private interviews. Therefore, a public meeting was arranged and one of the many topics, which was a warning to people of insight, was the disgrace and ignominy of the son of the arch Covenant-breaker, the lightless Shu'á'u'lláh.**325***

This man, who is wholly severed from God, is engaged in pursuing worldly desires and deception. When the fame of the Center of the Covenant spread through the city, Shu'á'u'lláh spoke about Bahá'u'lláh and his blood relationship with Him. He persuaded a newspaper editor to write two misleading articles in which he tried to show that because of his biological relationship, he was bound to inherit the station of the Prophets. The Master paid no attention to such nonsensical writings and attached no importance to Shu`á 's pretensions. When a newspaper editor asked the Master about this man's relationship, He said:

> *I will tell you one thing and it will suffice once and for all. Beyond this neither question me nor will I reply. And that is the words of Christ when told that 'your brothers have come to see you'. He said, 'They are not my brethren but you are my brethren and kindred'.**326** Christ attached no importance to the original relationship with His brethren. Notwithstanding this, my house is open to all. He who wishes may enter and he who wishes to go out may leave.*

The editor published the Master's exact words in his newspaper.

The son of the arch Covenant-breaker, who had boasted that he would speak out 'in the court of the King of the Covenant' and make his wishes known, was from that time on not heard from again. He had wanted to introduce himself around and to raise himself in the estimation of those who did not know the story but he failed like Kheiralla, who, in Chicago, had sent a message asking to be summoned to see 'Abdu'l-Bahá. The Master had answered him in similar terms: 'Since my arrival in this city,' He said, 'I have not requested to see anybody. But should anyone come to me, I will meet him with utmost kindness and regard.'

Despite this, these unjust people have spread various false rumors. They have gone so far in their careers of untruth to say that although the Master had given His

word that He would see them, He had broken His promise. God protect us from the wickedness of the envious! All their impostures and connivings have been shattered, for their only hope was to create doubt and disbelief in the hearts of the people; instead they have become the means of warning them.

The Master repeatedly said: `These two persons have disgraced themselves once again. Otherwise, I would not have mentioned their names but it is not good for the Cause nor are they worthy of mention or attention.' He also said:

> *If they have good intentions for the Cause of God, they must render some service and they must go out to teach the Cause. If they are able, they should raise the cry of 'Yá Bahá'u'l-Abhá' in churches and gatherings. What will they reap by sowing doubt and disbelief? They will get nothing but manifest loss in this world and the next. The Blessed Beauty has promised explicitly that the servants and sincere ones who devote themselves to the Cause of God after His ascension shall achieve success and be made victorious. Now see which of the servants are firm and serving and which ones hinder and damage the Cause. One of their misgivings is that the true One has always been oppressed and wronged. What has this to do with the matter? Yes, initially the Cause of God has always been denied but with utmost divine aid and assistance the Lord has ever been the protector and savior of the righteous. The reward of eternity will belong to the God-fearing and honor will belong to the sincere servants of God. Thus He says in the Kitáb-i-Aqdas, 'Let not your hearts be perturbed, O people, when the glory of My presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of our favored angels.' **327**

This evening in a large auditorium the Master gave a detailed address to a group of the friends about many issues pertaining to the Cause. He spoke about the tribulations and afflictions of the Blessed Beauty and encouraged the friends to be obedient to the verses of the Supreme Pen, to be firm in the Covenant of God and to live in harmony with one another. He spoke in such explicit terms that those

present were made firmly aware of their duties. He also told them about those things which are the means of preserving unity and harmony among the Bahá'ís.

325 *Shu'á'u'lláh was in Pasadena, California during `Abdu'l-Bahá's travels in America.*

326 *And it was told him [by certain] which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. Luke 8:20-1.*

327 *Bahá'u'lláh, Kitáb-i-Aqdas, para. 53.*

> *Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him. This, verily, is sufficient unto the peoples of the world. Say: Let not your hearts be perturbed, O people, when the glory of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured angels.*

Comments

October 20. On this date in 1957, "Shoghi Effendi had arrived in London, accompanied by Rúhíyyih Khánum, to purchase furniture and fixtures for the interior of the International Archives Building and the gardens above it."

Original file: 0842.html (position #76)

October 20. On this date in 1957, "Shoghi Effendi had arrived in London, accompanied by Rúhíyyih Khánum, to purchase furniture and fixtures for the interior of the International Archives Building and the gardens above it."

Comments

October 21. On this date in 1946, Shoghi Effendi wrote "Let them know, however, for a certainty that the onslaught of both the disbeliever and the oppressor will become a means of promulgating this Divine Cause, of proclaiming the Word of God and of consolidating the foundations of His holy Faith."

Original file: 0841.html (position #75)

October 21. On this date in 1946, Shoghi Effendi wrote "Let them know, however, for a certainty that the onslaught of both the disbeliever and the oppressor will become a means of promulgating this Divine Cause, of proclaiming the Word of God and of consolidating the foundations of His holy Faith."

> *Let them know, however, for a certainty that the onslaught of both the disbeliever*

and the oppressor will become a means of promulgating this Divine Cause, of proclaiming the Word of God and of consolidating the foundations of His holy Faith; and that its enemies will ultimately be completely overwhelmed, that the Cause of God will emerge victorious, and that His Word will reign supreme.

(In a letter written on behalf of Shoghi Effendi, 21 October 1946 to an individual believer, translated from the Persian)

Comments

Baha'i History - October 21. On this date in 1964, Roy Fernie died in Honolulu, Hawaii. The only son of Evelyn Granthame-Hayes and Cyril Fernie, the owner of the C. Fernie Steamship Company, Roy Fernie was named a Knight of Bahá’u’lláh for pioneering to the Gilbert and Ellis Islands.

Original file: 0840.html (position #74)

October 21. On this date in 1964, Roy Fernie died in Honolulu, Hawaii. The only son of Evelyn Granthame-Hayes and Cyril Fernie, the owner of the C. Fernie Steamship Company, Roy Fernie was named a Knight of Bahá’u’lláh for pioneering to the Gilbert and Ellis Islands. These islands are currently the separate countries of Kiribati and Tuvalu.

Roy Fernie was born the only son of Evelyn Granthame-Hayes and Cyril Fernie, the owner of the C. Fernie Steamship Company in the Panama Canal Zone. He was born on January 20, 1922 at Ancon in the Canal Zone, but spent most of his school years in England with his grandparents.

Since Roy was the only son, his father definitely expected him to make major in businesses administration and take over the reins of the Steamship Company. Accordingly, he sent him to business college in England. But Roy, from childhood on, manifested a tremendous variety of talents, none of them in the least related to the business world. he had an excellent ear for harmony and learned to play both the accordion and piano by ear. He painted, wrote science fiction stories, directed stage plays, and was a superb actor. His abilities were so diverse they seemed to include almost everything but business. But his greatest ambition, he often said, was always to be a doctor.

When World War I broke out Roy was only too glad to escape what he considered to be the dull routine of business school and he joined the Royal Air Force. Because of illness he was discharged from the Air Force, but then emigrated to the United States an again entered the Armed Services. When the war ended he became an American citizen and lived for several years in St. Louis, Missouri.

By that time Roy's father had retired from active participation in the Steamship Agency, but he constantly kept hope that Roy would take over the business, and eventually, to please his father, Roy returned to the Canal Zone. It was there that he first heard of the Bahá'í Faith. He was recuperating from a severe tropical fever at his sister's home in Panama City when he heard her mention a Bahá'í girl she had just met. It was late in the evening, and to his sister's consternation he insisted he must meet the "Bahá'í girl" immediately. He was so dogged in his determination that she called the girl and practically begged her to let Roy come over.

That same night Roy found himself in the headquarters of the National Spiritual Assembly of Central America and the Antilles. The "Bahá'í girl" was Elena Maria Marsella, secretary of the National Spiritual Assembly. Roy's family background was Anglican, but he himself had long since ceased to adhere to any "organized religion". With his naturally inquisitive mind he had investigated many faiths but had never found one that seemed sensible or, in his words, "logical".

From that point onward Roy's life took a very different turn. He made his declaration in March of 1953; two months later he and Elena were married, and in another three months the newlyweds had answered the call of the Ten Year Crusade.

For Roy's father this was the last straw. He disinherited his son. This was a great shock to Roy who attached little importance to wealth, because he genuinely wished his father to understand what he called a "new job that was worth more then a million dollars".

After many interesting adventures the Fernies found themselves on Abaiang in the Gilbert and Ellice Islands.

From the first the Gilbertese were fascinated with this tall, lanky American with the brilliant blue eyes, the bubbling personality, the unfailing sense of humor. He kept them constantly intrigued. He put on magic shows for them, played the piano, sand with them, learned their language and started English classes for them. Although he could not openly teach the Faith he actually taught all the principles by example. And before long he had a myriad opportunities to teach that way, for the missionaries began to suspect that the Fernies were not just visiting the Gilbert Islands to study the Flora and fauna. Soon they were hinting that the Fernies were a "dangerous" couple who were under investigation by the Federal Bureau of Investigation and Scotland Yard. The Colonial Government, without giving Roy and opportunity to defend himself, accepted the accusations as true.

Day by day the persecution grew more intense, but it served only to draw the people themselves closer and closer to the Fernies. When finally a Catholic priest saw the word "Bahá'í" on a letter addressed to the "dangerous Americans" he proclaimed the Faith for them. He obtained information about it from Australia, then wrote articles in *The Star of the Gilberts* magazine which went to every island in the atoll. Meanwhile, one Gilbertese had actually declared his acceptance of the Bahá'í Faith. Peter became Roy's constant companion. He could read English and he eagerly devoured every book in the Fernie library. Shoghi Effendi, in a letter to him, told him not to teach his people yet, but to follow the example of the Fernies.

With the proclamation of the Faith by the Catholic priest, Roy and Peter the first Gilbertese Bahá'í, were constantly harassed, both by the missionaries and the heads of the Colonial Government.

But time was short for Roy. First Peter was deported to his own island in the Southern Gilberts, accused of crimes. Then Roy was accused of being a divisive influence, and he was deported to Canton Island.

He went to Hawaii to be as near as possible to the Gilberts, hoping that as a result of the Colonial Government's investigation in London and the efforts of the British National Spiritual Assembly, he would be allowed to return. He died on October 21, 1964, in Honolulu, Hawaii.

What has always struck me about the designation of Knights of Bahá'u'lláh is the arbitrariness with which the "virgin territories" were defined. For example, the Cook

Islands and Tonga Island, both part of the Realm of New Zealand have distinct sets of Knights, while Niue and the Chatham Islands, also part of the Realm of New Zealand, are Knightless.

Several islands off the coast of Alaska have distinct Knights, like Baranof Island , Kodiak Island, and the Aleutian Islands. Yet other Alaskan islands, like the Pribilof Islands are Knightless.

The Brazilian state of Amapá has its own Knights (for Portuguese Guiana), while the other Brazilian states are Knightless.

Crete and Rhodes have Knights distinct from the Knights of mainland Greece, yet other Greek islands, like Santorini and Samos, are Knightless.

Key West has its own Knight, yet the other Florida Keys are Knightless.

Tiny islands, like Grand Manan, have their own Knights. St. Thomas Island has its own Knight, yet the remaining Leeward Islands have one set of Knights, representing numerous politically and geographically independent islands. Similarly, the Windward Islands have one set of Knights, representing numerous politically and geographically independent islands.

Comments

October 21. On this date in 1976, a cable from the UHJ to all NSAs updated them about the "midway point (of the) Five Year Plan" and pleading "with urgent insistence (that) all national assemblies with unfilled pioneer goals expedite (the) fulfillment (of) assignments (to) countries still ..."

Original file: 0839.html (position #73)

October 21. On this date in 1976, a cable from the Universal House of Justice to all National Spiritual Assemblies updated them about the "midway point (of the) Five Year Plan" and pleading "with urgent insistence (that) all national assemblies with unfilled pioneer goals expedite (the) fulfillment (of) assignments (to) countries still needing urgent support."

> *Achievement of the Majority of Pioneer Goals at Midpoint of Five Year Plan*

21 OCTOBER 1976

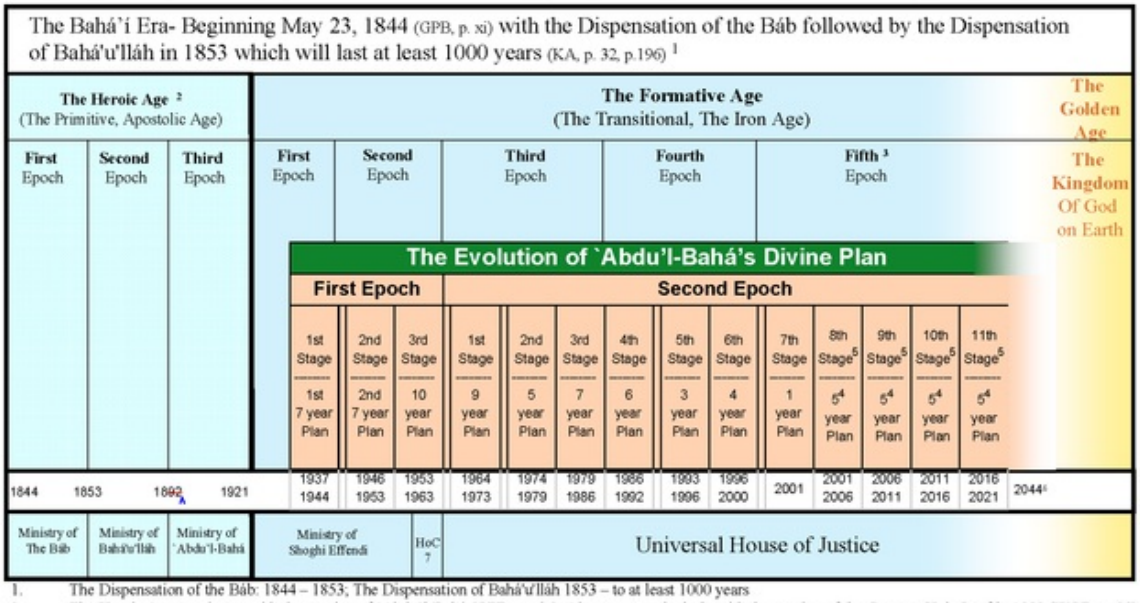
To all National Spiritual Assemblies

JOYFULLY ANNOUNCE REALIZATION HOPE EXPRESSED IN JANUARY 1975 THAT BY MIDWAY POINT FIVE YEAR PLAN MOST PIONEER POSTS BE SETTLED! OUT OF THESE 962 POSTS 612 ALREADY FILLED THROUGH SETTLEMENT 1374 PIONEERS. 350 POSTS STILL REMAIN UNFILLED BUT 227 VOLUNTEERS HAVE ARISEN AND ARE BEING PROCESSED FOR SETTLEMENT THESE GOALS. CALL WITH URGENT INSISTENCE ALL NATIONAL ASSEMBLIES WITH UNFILLED PIONEER GOALS EXPEDITE FULFILLMENT ASSIGNMENTS COUNTRIES STILL NEEDING URGENT SUPPORT. PRAYING HOLY SHRINES BOUNTIFUL BLESSINGS ALL WHO HAVE ARISEN PIONEER FIELDS VARIOUS LANDS AND WHO WILL ARISE DURING FAST FLEETING MONTHS BEFORE RIDVAN 1977 WIN OUTSTANDING PIONEER GOALS FIVE YEAR PLAN. UNIVERSAL HOUSE OF JUSTICE

"We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh" FWU, p 54

THE MAJESTIC PROCESS: CYCLES, ERAS, AGES, EPOCHS and STAGES

The Bahá'í cycle – "…a cycle that must extend over a period of at least five hundred thousand years." WOB, p 102



1. The Dispensation of the Báb: 1844 – 1853; The Dispensation of Bahá'u'lláh 1853 – to at least 1000 years
2. The Heroic Age terminates with the passing of 'Abdu'l-Bahá (GPB, p. xiv). Also more particularly with the passing of the Greatest Holy Leaf in 1932 (WOB, p. 98)
3. Fifth Epoch of the Formative Age entered. (UHJ letter 16th January 2001)
4. The 5 Year Plan begins a series of four 5 Year Plans from 2001 – 2021, culminating in the centenary of the inception of the Formative Age. (UHJ letter Ridván 2001)
5. Stage number not yet known but presumed to continue in sequence of numbers from the 8th stage in 2001
6. See This Decisive Hour, p. 95 re: foundation of future civilizations to have been established during the second Bahá'í Century
7. Ministry of the Hands of the Cause. 1957 - 1963

Prepared by: John W. Conkling, assisted in graphics by J. Bernie. Jan. 14, 2004

Comments

Baha'i History - October 21. On this date in 2004, R. Jackson Armstrong-Ingram, Bahá'í author, archivist, and composer, died in Henderson, Nevada.

Original file: 0838.html (position #72)

October 21. On this date in 2004, R. Jackson Armstrong-Ingram, a Bahá'í author, archivist, and composer, died in Henderson, Nevada.

The following obituary was published in the "South Bend Tribune"...

> *Obituary: R. Jackson Armstrong-Ingram:*
>
> *April 30, 1954 - Oct. 21, 2004*
>
> *Oct. 21, 2004, R. Jackson Armstrong-Ingram died in Henderson, Nevada.*
>
> *He was born on April 30, 1954, to Richard and Margaret "Min" Armstrong-Ingram in Belfast, Northern Ireland. He left school and educated himself to the degree that he was able to get a B.A. from Goshen College in one year, graduating in 1978. He married Karen L. Eggermont of South Bend, Indiana, on September 26, 1976.*
>
> *His first son, Conan, was born on September 1, 1977, in Goshen, Indiana. After a move to Belfast, Northern Ireland. Tiernan was born on December 13, 1978. In 1982 the family moved to Evanston, Illinois, and Jackson worked at the Bahá'í House of Worship Archives in Wilmette. After a move to South Bend, Indiana, he*

spent some time working for a telephone survey company. In 1991, he set up the St. Joseph County Archives in South Bend, supervising two moves in almost as many years. Jackson worked with a variety of record holders in the area, including St. Mary's College and the St. Joseph County Public Library Genealogy Room. During this time, he received his Archive Certification from the Illinois Historical Society, Chicago. In addition, Jackson taught evening Cultural Anthropology courses as an adjunct at Indiana University South Bend from 1993-1997.

In 1997, Jackson moved to Carson City, Nevada, to continue archival work at the State Archives, becoming the state's first Electronic Records Archivist from July to October of 1999. After working as Archivist and Records Administrator for the city of Henderson, Nevada, from 1999 to the end of 2001, he became State Archivist for the state of Alaska in 2002. Health problems forced a return to Henderson where he continued to free-lace as an editor, consultant, and author for Kalimat Press, as well as a lecturer and consultant to other organizations. He wrote two books on Bahá'í subjects for Kalimat Press: Written in Light: Abdu'L-Baha and the American Bahá'í Community, 1998-1921 (1998) and Studies in Babi and Bahá'í History: Music, Devotions, and Mashriq'L-Adkhar (1988). In 2002, he published a book on Henderson, Nevada, entitled Images of America: Henderson. His work on electronic archives includes Digital Imaging Guidelines for Nevada Libraries and Archives (2003). His writing is considered of importance by many in the archive field who hold him in high regard from Alaska to Amsterdam. Jackson's papers will be housed in three separate archives: the archival work at the National Archives, Washington, D.C.; his writing on Middle Eastern Studies at the Center for Middle Eastern Studies in Ann Arbor, Michigan; and the remainder at Kalimat Press in Los Angeles, California.

He is survived by his two sons; two grandsons, Owen and Albert; and his ex-wife, all of South Bend, Indiana. He is also survived in Northern Ireland by his mother, sister, Rosemary Hunter; two nephews, Richard and David Hunter; a niece, Nicola Ingram; and a brother, Trevor, presently in England.

Jackson was a highly intelligent and creative individual who loved knowledge for its own sake. In his teens, he performed puppet shows for school children, limiting himself to puppets without strings using muppet-like creatures, as well as Chinese and Balinese puppets. After his marriage, he composed a melody to his wife, and, in 1983, a composition of his was performed at the Bahá'í House of Worship in

> *Wilmette, Illinois. Reading and writing were his favorite past-times. He enjoyed good conversation, good music, and loved nothing better than to expound on what he learned to a rapt audience. He will be remembered by those who knew and loved him, for his tender heart, his love of learning, and his laughter. May he rest in gentle peace with God.*

Comments

October 21. On this date in 1921, Shoghi Effendi wrote an individual about "the meaning of the Bahá'í Covenant," noting "that they should accept the Master...Under the same category falls the covenant the Master made with the Bahá'ís that they should accept His administration after Him."

Original file: 0837.html (position #71)

October 21. On this date in 1921, Shoghi Effendi wrote (also here) an individual about "the meaning of the Bahá'í Covenant," noting "that they should accept the Master...Under the same category falls the covenant the Master made with the Bahá'ís that they should accept His administration after Him."

> *21 October 1932*

To an individual believer

Dear Mr. . . . :

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated September 12th, 1932. He was very glad to know that the teaching work was progressing fairly rapidly and that there is all reason to hope that good results will be obtained. In his moments of prayer at the Shrines he will think of you as well as of the other members of the committee and ask for you all divine guidance and confirmation in the very important work you are directing.

As regards the meaning of the Bahá'í Covenant: The Guardian considers the existence of two forms of Covenant both of which are explicitly mentioned in the literature of the Cause. First is the covenant that every prophet makes with humanity or more definitely with His people that they will accept and follow the coming Manifestation Who will be the reappearance of His reality. The second form of covenant is such as the one Bahá'u'lláh made with His people that they should accept the Master. This is merely to establish and strengthen the succession of the series of Lights that appear after every Manifestation. Under the same category falls the covenant the Master has made with the Bahá'ís that they should accept His administration after Him.

*The Guardian has on various occasions made it clear that the friends should abstain from voting for any political posts unless this abstinence would be considered as civil disobedience and punishable by law which I believe does not exist anywhere.**[8]***

To divide the inheritance as it is prescribed by Bahá'u'lláh we have to divide it into 2520 shares. But we can also divide it into 42 shares (not 40 as you mention in your letter). Then every one of the beneficiaries will take so many of these shares. These numbers form like a highest denominator for the different fractions which represent the shares of the different individuals that will benefit in case of intestacy. In case of the non-existence of one class of inheritors the Aqdas mentions how it should be divided. As a general rule a part goes to the House of Justice, a part to the children.

As to your fourth question, Shoghi Effendi believes that it is preferable not to confuse the methods explained by the Master with present systems. They may have many resemblances but also many points of difference. Moreover these

general statements we have in the teachings have to be explained and applied by the House of Justice before we can really appreciate their significance.

Assuring you of Shoghi Effendi's prayers and best wishes I remain,

Yours ever sincerely,

Ruhi Afnan

May the Beloved bless richly your efforts, deepen your understanding of the essentials and distinguishing features of the Faith and enable you to promote its interests far and wide,

Your true brother,

Shoghi

8 *The Universal House of Justice has provided clarification on this issue: "It is clear from further elucidations given by Shoghi Effendi that Bahá'ís may vote for political posts only when they can do so upon a non-party line, without affiliating themselves with any political party or organization." (Letter dated 13 September 1998 to the National Spiritual Assembly of the Bahá'ís of Canada)*

Also here...

593. The Bahá'í Covenant

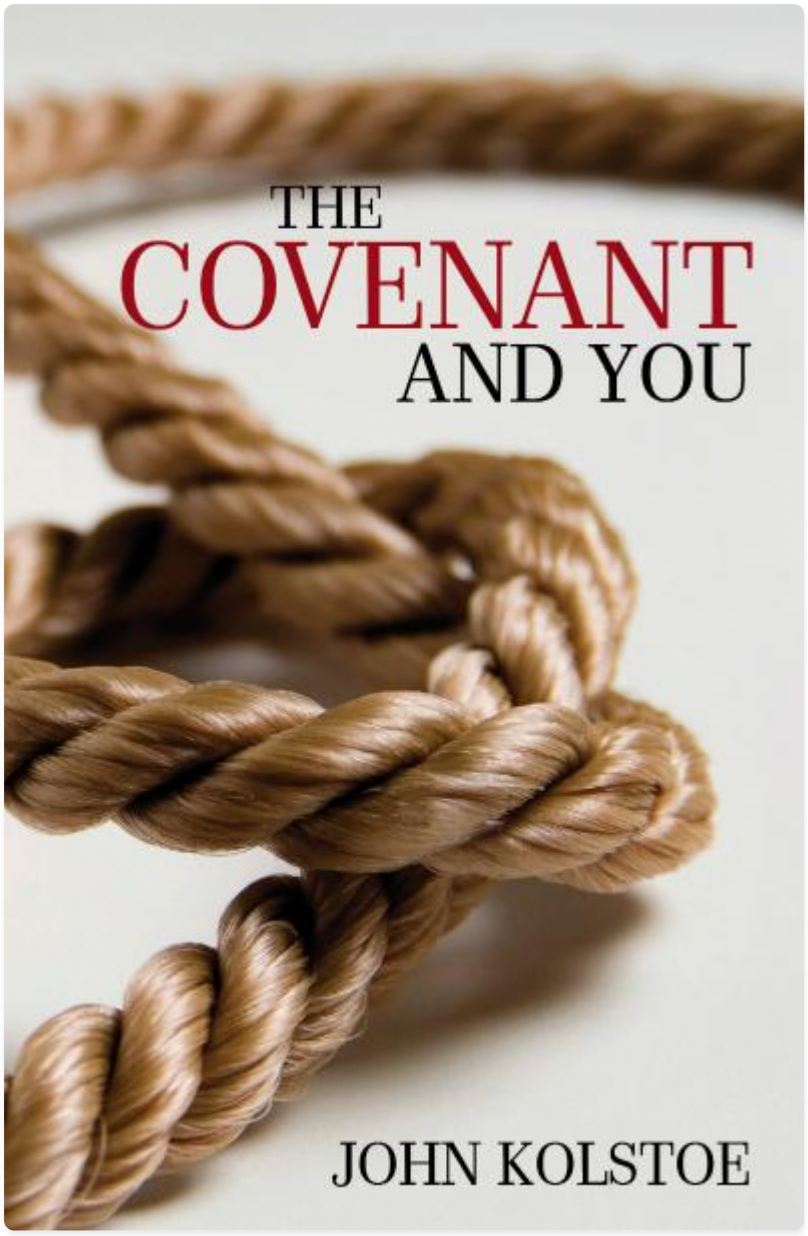
"As regards the meaning of the Bahá'í Covenant: The Guardian considers the existence of two forms of Covenant both of which are explicitly mentioned in the literature of the Cause. First is the covenant that every Prophet makes with humanity or, more definitely, with His people that they will accept and follow the coming Manifestation Who will be the reappearance of His reality. The second form of covenant is such as the one Bahá'u'lláh made with His people that they should accept the Master. This is merely to establish and strengthen the succession of the series of Lights that appear after every Manifestation. Under the same category falls the covenant the Master made with the Bahá'ís that they should accept His administration after Him..."

(From a letter written on behalf of the Guardian to an individual, October 21,

1921)

"The Most Great Covenant is different from the Everlasting Covenant."

(From a letter written on behalf of the Guardian to an individual believer, November 19, 1945: Bahá'í News, No. 210, August 1948 p. 3)



Comments

October 21. On this date in 1912, 'Abdu'l-Bahá told Los Angeles Bahá'ís "Go every year to visit the grave of Mr Chase on my behalf, for he was a sanctified soul; his station will be known later."

Original file: 0836.html (position #70)

Thornton Chase died on September 30, 1912 in Los Angeles, of complications following unsuccessful surgery. 'Abdu'l Bahá was on a train en route to California at the time and went to visit Chase's grave on arrival. There he praised Chase's qualities highly, instructed the Bahá'ís to hold a commemoration of Chase annually at his grave, and encouraged Bahá'ís to visit the gravesite.

> *Monday, October 21, 1912*
>
> *From morning until noon all the rooms in the Master's suite were filled with people. Even the corridor was filled. The Master moved among the crowd, sometimes in the rooms and sometimes in the corridor, instructing the assemblage in the divine teachings, persuading them to serve the cause of universal peace and encouraging them to develop divine virtues and heavenly perfections in themselves.*
>
> *When the people were told the Master was leaving, they became saddened and expressed their deep sorrow. Some churches and clubs sent messages inviting the*

Master to prolong His stay and to speak before their audiences. He was unable to accept their invitations and responded: 'I have no time, as I must return soon to the East. Nonetheless, I have great love and attachment for each one of you.'

With great eagerness, friends both old and new brought their children to meet 'Abdu'l-Bahá and to receive His blessings and protection.

As the time of departure grew near, the friends in Los Angeles were in a spiritual and prayerful mood. The Master spoke to them:

> *Thank the Lord that you have attained His eternal favors and have been blessed with seeing eyes. All are blind but you are endowed with sight. All are earthly but you are heavenly. Although you live on earth, you soar high in heaven. It is my hope that day by day you will seek assistance and will rise to promote the Word of God.* ***[Go every year to visit the grave of Mr Chase](on my behalf, for he was a sanctified soul; his station will be known later.***
>
> *I have come a long distance to see you; I have traveled 12,000 miles. Praise be to God that I have found you in spiritual joy and happiness. I pray that you may live under the care and protection of God and be assisted by Him in rendering greater service to His mighty Cause, so that each of you may become a fruit-bearing tree in the garden of His favor, full of freshness and life. May you acquire more bounties of the Kingdom and engage yourselves in guiding souls, so that Los Angeles may become a divine city and a center of the lights of the Kingdom. If the friends of God act according to the teachings of Bahá'u'lláh, they will succeed in guiding the people, will promote the unity of mankind and will strive for universal peace. Heavenly confirmations will descend upon them and they shall attain that station which is the desire of the holy ones and near ones.*

When the Master reached the railway station, it was learned that Mrs Goodall, without telling us, had secured pullman reservations for everyone. Although the Master had a comfortable berth in the train, He was so tired He could not sleep.

Love's Odyssey: The Life of Thornton Chase by Robert H. Stockman, in the chapter titled

Thábit notes that two days previous, 'Abdu'l-Bahá had visited Chase's grave, accompanied by twenty-five Bahá'ís, where he revealed a prayer about Thornton:

> *O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee and in Thy signs; verily he harkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.*
>
> *Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave unto those athirst to drink of the cup of Thy favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy name amongst the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened in Thy direction.*
>
> *O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord! O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.*
>
> *Verily, Thou art the Clement! Verily, Thou art the Merciful, the Precious, the Omnipotent!*

Comments

October 22. On this date in 1844, William Miller had predicted that Christ would return to the Earth. William Sears' best-selling book, "Thief in the Night," ties the Bahá'í Faith to the fulfillment of this Christian prophecy. The Bahá'í movie "The Miller Prediction" rests on these events.

Original file: 0835.html (position #69)

October 22. On this date in 1844, William Miller, a Baptist preacher, predicted that on October 22, 1844, Christ would return to the Earth. William Sears' best-selling book, "Thief in the Night," ties the Bahá'í Faith to the fulfillment of this Christian prophecy. The Bahá'í movie "The Miller Prediction" rests on these events.

William Miller, a Baptist preacher, predicted that on October 22, 1844, Christ would return to the Earth. Although the prophecy was not fulfilled, leading to what was called the Great Disappointment, the Millerites would go on to form the various Adventist churches.

Thief in the Night argues that Miller's interpretation of biblical prophecies for the signs and

dates of the coming of Jesus were correct and fulfilled by the Báb who declared that he was the "Promised One" on May 23, 1844, and began openly teaching in Iran in October 1844. Written by Hand of the Cause of God William Sears, a popular radio and television personality, *Thief in the Night* has been reprinted over twenty times by George Ronald Publisher, an official publishing house of the Bahá'ís Administrative Order. The Bahá'í movie "The Miller Prediction" rests on these events.

What is interesting about these events in general is the manner in which individuals react. In the classic work of social psychology, *When Prophecy Fails,* Leon Festinger, Henry Riecken, and Stanley Schachter studied a small UFO religion in Chicago called the Seekers that believed in an imminent apocalypse. They describe the coping mechanisms after the event did not occur, and their findings have been generally applicable to a wide variety of scenarios involving cognitive dissonance and true-believer syndrome.

Festinger describes the basic hypotheses of cognitive dissonance as follows (page 3):

1. The existence of dissonance [or inconsistency], being psychologically uncomfortable, will motivate the person to try to reduce the dissonance and achieve consonance [or consistency].

2. When dissonance is present, in addition to trying to reduce it, the person will actively avoid situations and information which would likely increase the dissonance.

Festinger and his co-authors conclude that the following conditions lead to increased conviction in beliefs following disconfirmation (page 4):

1. The belief must be held with deep conviction and be relevant to the believer's actions or behavior.

2. The belief must have produced actions that are difficult to undo.

3. The belief must be sufficiently specific and concerned with the real world such that it can be clearly disconfirmed.

4. The disconfirmatory evidence must be recognized by the believer.

5. The believer must have social support from other believers.

Festinger describes the increased conviction and proselytizing by cult members after disconfirmation as a specific instantiation of cognitive dissonance (i.e., increased proselyting reduced dissonance by producing the knowledge that others also accepted their beliefs) and

its application to understanding complex mass phenomena. (pages 252-259)

When Prophecy Fails was published in 1957, the year that Shoghi Effendi died without having written a will as prescribed in Bahá'u'lláh's Kitáb-i-Aqdas and without having designated a successor Guardian as stipulated in `Abdu'l-Bahá's Will and Testament.

From the Kitáb-i-Aqdas, paragraph 109

> *Unto everyone hath been enjoined the writing of a will. The testator should head this document with the adornment of the Most Great Name, bear witness therein unto the oneness of God in the Dayspring of His Revelation, and make mention, as he may wish, of that which is praiseworthy, so that it may be a testimony for him in the kingdoms of Revelation and Creation and a treasure with his Lord, the Supreme Protector, the Faithful.*

From The Will And Testament of ‘Abdu’l-Bahá, Part One, page 12

> *O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—“The child is the secret essence of its sire,” that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him.*

Comments

October 22. On this date in 1968, a letter of the UHJ to the LSA of Chicago stated "...the underlying concept of World Religion Day, which is a celebration of the need for and the coming of a world religion for mankind, the Bahá'í Faith itself..."

Original file: 0834.html (position #68)

October 22. On this date in 1968, a letter of the Universal House of Justice to the Local Spiritual Assembly of Chicago stated, "Your letter of September 30, with the suggestion that 'there should be one day in the year in which all of the religions should agree' is a happy thought, and one which persons of good will throughout the world might well hail. However, this is not the underlying concept of **World Religion Day, which is a celebration of the need for and the coming of a world religion for mankind, the Bahá'í Faith itself.** Although there have been many ways of expressing the meaning of this celebration in Bahá'í communities in the United States, **the Day was not meant primarily to provide a platform for all religions and their emergent ecumenical ideas.**"

1710. World Religion Day, Purpose of

Your letter of September 30, with the suggestion that 'there should be one day in the year in which all of the religions should agree' is a happy thought, and one which persons of good will throughout the world might well hail. However, this is not the underlying concept of World Religion Day, which is a celebration of the need for and the coming of a world religion for mankind, the Bahá'í Faith itself. Although there have been many ways of expressing the meaning of this celebration in Bahá'í communities in the United States, the Day was not meant primarily to provide a platform for all religions and their emergent ecumenical ideas. In practice, there is no harm in the Bahá'í communities' inviting the persons of other religions to share their platforms on this Day, providing the universality of the Bahá'í Faith as the fulfillment of the hopes of mankind for a universal religion are clearly brought forth."

(From a letter of the Universal House of Justice to the Local Spiritual Assembly of Chicago, October 22, 1968)

Comments

October 22. On this date in 1912, ‘Abdu’l-Bahá arrived in San Francisco where he met Kanichi Yamamoto in person. While there, ‘Abdu’l-Bahá also gave the three son's of Mr. Yamamoto Persian names: “To Hirose, the eldest, he gave the name of Hassan; to Hinju, Hossein, and to Masao, Farouk.”

Original file: 0833.html (position #67)

October 22. On this date in 1912, ‘Abdu’l-Bahá arrived in San Francisco where he met Kanichi Yamamoto, the first Japanese Bahá’í. While there, ‘Abdu’l-Bahá also gave the three son's of Mr. Yamamoto Persian names: “To Hirose, the eldest, he gave the name of Hassan; to Hinju, Hossein, and to Masao, Farouk.”

Kanichi Yamamoto was born in 1879 in the Yamaguchi Prefecture of Japan. He moved to Hawaii in the early 1900s and in 1902 started working at the home of Mr. and Mrs.

William Smith in Honolulu. The Smiths' son, Clarence was already a Bahá'í and a Bahá'í woman by the name of Elizabeth Muther also lived at the Smith's home. As was required of new converts at the time, Kanichi Yamamoto wrote to 'Abdu'l-Bahá. 'Abdu'l-Bahá, in turn, addressed four Tablets to him.

In March, 1903, Yamamoto oved to Oakland, California, where for years he served in the home of Helen S. Goodall, a prominent and active Bahá'í. In 1908, a young woman by the name of Ima immigrated from Japan to Oakland, California for the express purpose of marrying Yamamoto. There is no record of Ima ever becoming a Bahá'í but the couple played a major role in taking care of guests at the Goodall's home which had become a hub of Bahá'í orientated activities in the Oakland area at that time.

On October 22, 1912, 'Abdu'l-Bahá arrived in San Francisco where he met Kanichi Yamamoto in person. While there, 'Abdu'l-Bahá also gave the three son's of Mr. Yamamoto Persian names: "To Hirose, the eldest, he gave the name of Hassan; to Hinju, Hossein, and to Masao, Farouk."

During 'Abdu'l-Bahá's stay in San Francisco, Mr. Yamamoto actually arranged a meeting for him at the Japanese Independent Church. The Yamamotos later decided to move to Berkeley, California where their children attended Bahá'í childrens classes. The childrens' teacher was Kathryn Frankland who also happened to teach the Bahá'í Faith to Saichiro Fujita, the second Japanese to accept the Bahá'í Faith.

The Yamamotos had six children, five boys and one girl named Fumiko. In 1919, while pregnant with Fumiko, Ima decided to visit her family in Japan and took their five boys with her. Fumiko was born in Japan. Shortly after the delivery, Ima died from influenza. Ima's sister, Tame, agreed to take care of all the six children until Kanichi Yamamoto arrived from the U.S. He and Tame decided that he would take the four oldest sons back to California and leave the two youngest ones with Tame. After Mr. Yamamoto arrived in the U.S., it proved difficult for him to attend to the four sons alone. News of this hardship eventually reached Tame who decided to immigrate to the U.S. and marry Kanichi Yamamoto.

During World War II, the Yamamotos were forced to relocate to an internment camp at the Gila River Indian Reservation where they had to work in the fields. Ironically, one son, Masao, served in the U.S. armed forces during that time and avoided internment. After the war, Kanichi and his family returned to Berkeley, where he lived until his death on May 1, 1961.

Comments

October 22. On this date in 2012, the UHJ responded to an email asking about statements by Hartmut Grossmann that "The lesser peace will be established by 2021 when world leaders recognize that only the Baha'is offer a world system established all over the world ..."

Original file: 0832.html (position #66)

October 22. On this date in 2012, the Universal House of Justice responded to an email asking about statements by Hartmut Grossmann that "The Lesser Peace will be established by 2021 (war forbidden) and that by then the leaders of the world will gather to investigate alternatives after a period of great suffering and will turn to the Baha'is to reorganize the world as the Baha'i Faith has shown only to be of service to mankind and is established around the world. The troops will then come in even in greater numbers" and "The lesser peace will be established by 2021 when world leaders recognize that only the Baha'is offer a world system established all over the world which is service-minded and concerned for all people's well-being."

Comments

October 22. On this date in 1968, the UHJ wrote the LSA of Chicago that World Religion Day "is a celebration of the need for and the coming of a world religion for mankind, the Bahá'í Faith itself" and "not meant primarily to provide a platform for all religions and their emergent ecumenical ideas.

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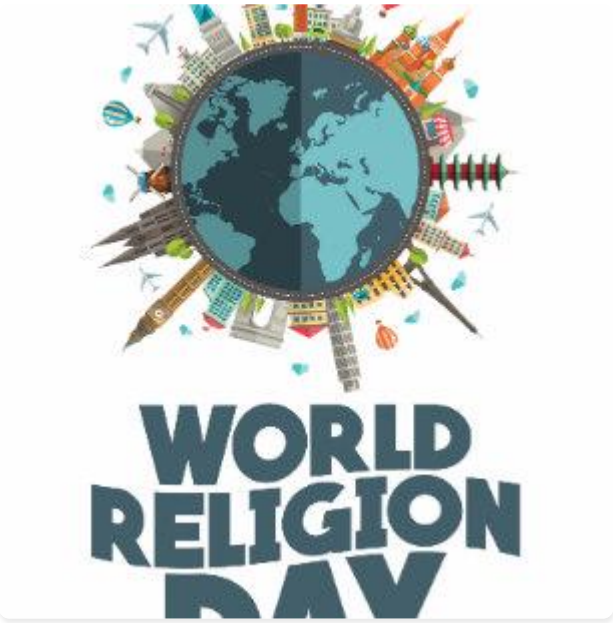
> *1710. World Religion Day, Purpose of*

> *Your letter of September 30, with the suggestion that 'there should be one day in the year in which all of the religions should agree' is a happy thought, and one which persons of good will throughout the world might well hail. However, this is not the underlying concept of* ***World Religion Day, which is a celebration of the need for and the coming of a world religion for mankind, the Bahá'í Faith itself.*** *Although there have been many ways of expressing the meaning of this celebration in Bahá'í communities in the United States,* ***the Day was not meant primarily to provide a platform for all religions and their emergent ecumenical ideas.*** *In practice, there is no harm in the Bahá'í communities' inviting the persons of other religions to share their platforms on this Day, providing the universality of the Bahá'í Faith as the fulfillment of the hopes of mankind for a universal religion are clearly brought forth."*
>
> *(From a letter of the Universal House of Justice to the Local Spiritual Assembly of Chicago, October 22, 1968)*



Comments

October 22. On this date in 1912, 'Abdu'l-Bahá said "Until now it never happened that someone from the East...should come to the West to see the friends of God...without precedent and is not recorded in any history. If others have come, it has been to sightsee or for commercial or other reasons."

Original file: 0830.html (position #64)

October 22. On this date in 1912, 'Abdu'l-Bahá said "Until now it never happened that someone from the East, impelled by the promptings of his conscience, should come to the West to see the friends of God and to associate with respected individuals with such sincere love and friendship and without any political or commercial motive or the desire of sightseeing. It is without precedent and is not recorded in any history. If others have come, it has been to sightsee or for commercial or other reasons."

Tuesday, October 22, 1912

[San Francisco]

In the morning the Master remarked, `I did not sleep at all last night but was deep in thought.' When the train arrived at the station a group of friends greeted the Master with joy and happiness. The Master spoke repeatedly today about the steadfastness and enthusiasm of the friends in Los Angeles. His had been elated to witness their constancy in the Cause.

The believers from San Francisco and surrounding areas gathered group by group at the Master's residence, where He received them in His room. He strongly encouraged them to spread the divine fragrances and teach the Cause of God. To the seekers He gave the glad tidings of the dawning of the Morn of Guidance and the coming of the era of peace, tranquillity, amity and unity among the nations of the world.

His address in the morning at the public meeting centered around the days of the Blessed Beauty, the exaltation of the Word of the God and the vain imaginings of the followers of Yahyá. In the afternoon He spoke particularly on the duty of teaching the Cause of God and gave a detailed account of the Tablets of Bahá'u'lláh revealed to the kings and rulers of the world.

After an evening stroll, 'Abdu'l-Bahá showed special kindness to the friends from Portland and Seattle, who had arrived today to visit their beloved Master. He spoke with them on several subjects, saying, among other things: said:

> *Until now it never happened that someone from the East, impelled by the promptings of his conscience, should come to the West to see the friends of God and to associate with respected individuals with such sincere love and friendship and without any political or commercial motive or the desire of sightseeing. It is without precedent and is not recorded in any history. If others have come, it has been to sightsee or for commercial or other reasons.*

In response to some questions, He said:

> *A great war and commotion shall inevitably take place in the world. Things will come to such a pass that the generality of mankind will rise against the statesmen of the world and say, `You sit in your palaces in perfect comfort; you eat and drink sumptuously; you sleep blissfully; you eat delicious food and relax in gardens with beautiful views. But for the sake of your name and worldly fame, you throw us, your subjects, into war, shed our blood and tear our bodies to pieces. But no thorn ever pricks your hands and not for a moment do you leave your rest and comfort.'* ***328***

328 *For a transcript of a talk `Abdu'l-Bahá had with one of the friends on October 22, 1912, on the meaning of sacrifice see Star of the West, vol. 4, no. 12, p. 205.*

Comments

October 22. On this date in 1956, a card postmarked from St. Pierre and Miquelon was sent to Shoghi Effendi, who was "happy to know that Mrs. Pawlowska is continuing her valuable pioneer service there, to which he attaches great importance." She was named a Knight of Bahá'u'lláh for those islands.

Original file: 0829.html (position #63)

October 22. On this date in 1956, a card postmarked from St. Pierre and Miquelon was sent to Shoghi Effendi, who was "happy to know that Mrs. Pawlowska is continuing her valuable pioneer service there, to which he attaches great importance." She was named a Knight of Bahá'u'lláh for those islands.

> *20 December 1956*

To individual believers

Dear Bahá'í Friends:

The beloved Guardian was pleased to see the work is going well in the new territories, and particularly to see the post mark "Saint Pierre & Miquelon" on your post card of October 22nd.

*He is happy to know that Mrs. Pawlowska **[71]** is continuing her valuable pioneer service there, to which he attaches great importance.*

He assures you both of his loving prayers for the success of your devoted labours.

With warm Bahá'í greetings,

R. Rabbani

May the Beloved, Whose Cause you promote with such splendid devotion, constancy and vigilance, reward you for your past achievements, and enable you to enrich the record of your meritorious services to His Faith,

Your true brother,

Shoghi

***[71]** Ola Pawlowska -- Knight of Bahá'u'lláh for St. Pierre and Miquelon Islands (1953-58), later pioneered to Luxembourg, Poland and Congo (Zaire)*

Comments

October 23. On this date in 1933, Keith Ransom-Kehler died of small pox in Isfahan, for which she is considered the first American Bahá'í martyr. She was posthumously appointed a Hand of the Cause of God.

Original file: 0828.html (position #62)

October 23. On this date in 1933, Keith Ransom-Kehler died of small pox in Isfahan, for which she is considered the first American Bahá'í martyr. She was posthumously appointed a Hand of the Cause of God. Interestingly, May Maxwell, who died of a heart attack while teaching the Bahá'í Faith in Argentina in 1940, was designated a martyr by her son-in-law Shoghi Effendi, but Lidia Zamenhof, who died in a Nazi concentration camp while teaching the Bahá'í Faith in Poland, was explicitly stated not to be a martyr.

Keith Ransom-Kehler was born on February 14, 1876. Posthumously appointed a Hand of the Cause of God, she died of small pox in Isfahan on October 23, 1933, for which she is considered the first American Bahá'í martyr.

Interestingly, May Maxwell, who died of a heart attack while teaching the Bahá'í Faith in Argentina in 1940, was designated a martyr by her son-in-law Shoghi Effendi, but Lidia Zamenhof, who died in a Nazi concentration camp while teaching the Bahá'í Faith in Poland, was explicitly stated not to be a martyr.

Shoghi Effendi cabled the following about May Maxwell on March 3, 1940 : "'Abdu'l-Bahá's beloved handmaid, distinguished disciple May Maxwell (is) gathered (into the) glory (of the) Abhá Kingdom. Her earthly life, so rich, eventful, incomparably blessed, (is) worthily ended. To sacred tie her signal services had forged, (the) priceless honor (of a) martyr's death (is) now added. (A) double crown deservedly won. (The) Seven-Year Plan, particularly (the) South American campaign, derive fresh impetus (from the) example (of) her glorious sacrifice. Southern outpost (of) Faith greatly enriched through association (with) her historic resting-place destined remain (a) poignant reminder (of the) resistless march (of the) triumphant army (of) Bahá'u'lláh. Advise believers (of) both Americas (to) hold befitting memorial gathering."

Shoghi Effendi cabled the following about Lidia Zamenhof on January 28, 1946: "Heartily approve nationwide observance for dauntless Lydia Zamenhof. Her notable services, tenacity, modesty, unwavering devotion fully merit high tribute by American believers. Do not advise, however, that you designate her a martyr."

In fact, **the description of Lidia Zamenhof's life in Esther Schor's *Bridge of Words* might be of some surprise to those who are only familiar with her portrayal from official Bahá'í sources.**

The Bahá'í leadership organized to have Lidia brought to tour and teach in the United States. Their plan was to have her work there, but they neglected her, failing to do proper legal paperwork and poorly accommodating her.

By the time Lidia's visa expired, her extension request was denied because she was found working without a work permit, which her Bahá'í handlers had not obtained. Her friends in the United States pleaded with her to not return to Poland, on account of her Jewishness and the expected invasion of Poland by Nazi Germany, which would occur in 1939.

Lidia Zamenhof wrote Shoghi Effendi, pleading for guidance and help. In a final desperate plea she even asked him to give her asylum in Haifa, a request that was tersely denied. Shoghi Effendi told her she must return to Poland because they "need" her there to spread the Bahá'í Faith there. She returned to Poland and spent her last days recruiting for the Bahá'í Faith, ultimately managing to convert one person. Even after her return to Poland, she wrote Shoghi Effendi stating her intention to stay in Poland a few weeks and then go to France. Again, Shoghi Effendi wrote her, telling her to remain in "your native country Poland, where the Faith is still practically unknown." Lidia Zamenhof would eventually be killed by the Nazis.

Later friends of Lidia petitioned the Bahá'ís to formally declare her a martyr of the Faith. Their request was denied.

The story is related in *Bridge of Words*, pages 181 to 195 in the 7th and 8th sub-chapters titled "The Priestess" and "Vanishings".

Here is a passage detailing her interactions with Shoghi Effendi:

> *...the day her visa expired, she learned that her extension had been denied on the ground that she had violated employment regulations. If there had been any doubt, it was now clear: she had been ill-advised and ill-served by her handlers, who had failed to apply for an available waiver for employment laws. Though her friend Ernest Dodge did his utmost for months to plead her case, he was only able to secure an extension until early December.*
>
> *Advice from friends streamed in: she should go to Cuba, Canada, France, California--anywhere but Poland--and reapply for a visa. Panic was not in her nature, but anxious and fearful, she once again turned to the Guardian for advice. Heller quotes her cable in full:*
>
> > *EXTENSION SOJOURN AMERICAN REFUSED. FRIENDS TRYING TO CHANGE GOVERNMENT'S DECISION. OTHERWISE RETURNING TO POLAND. PLEASE CABLE IF SHOULD ACT OTHERWISE.*
>
> *His response was decisive:*
>
> > *APPROVE RETURN TO POLAND. DEEP LOVING APPRECIATION. SHOGHI.[169]*
>
> *Still she waited, hoping that her fate would turn for the better. For a time, an invitation seemed to be forthcoming from Canada, but "the Canadians aren't courageous enough. . . . they 'see difficulties.'" This time, when she requested Shoghi Effendi's permission to meet him in Haifa, she was seeking refuge, not transcendence. He cabled his reply:*

> > *REGRET DANGEROUS SITUATION IN PALESTINE NECESSITATES POSTPONEMENT OF PILGRIMAGE.*
>
> *She wrote, with the humility of a medieval pilgrim, that she knew it was because "such privilege is not often received and that certainly one must deserve it, and second--because of the war in Palestine." Indeed, Haifa was dangerous. Strategically important because of an oil pipeline, Haifa had been the target of attacks by displaced fellahin, by the Irgun, and by the Royal Navy trying to stem the tide of gunrunner and terrorists. Surely Shoghi Effendi knew that to ensure Lidia Zamenhof's safety, he would have to shelter her in his compound, and this he was not prepared to do.*
>
> *She told her anguished friends that she intended to return to Poland: after all, Shoghi Effendi had advised it, and it was God's will that she rejoin her family in a time of trouble.*

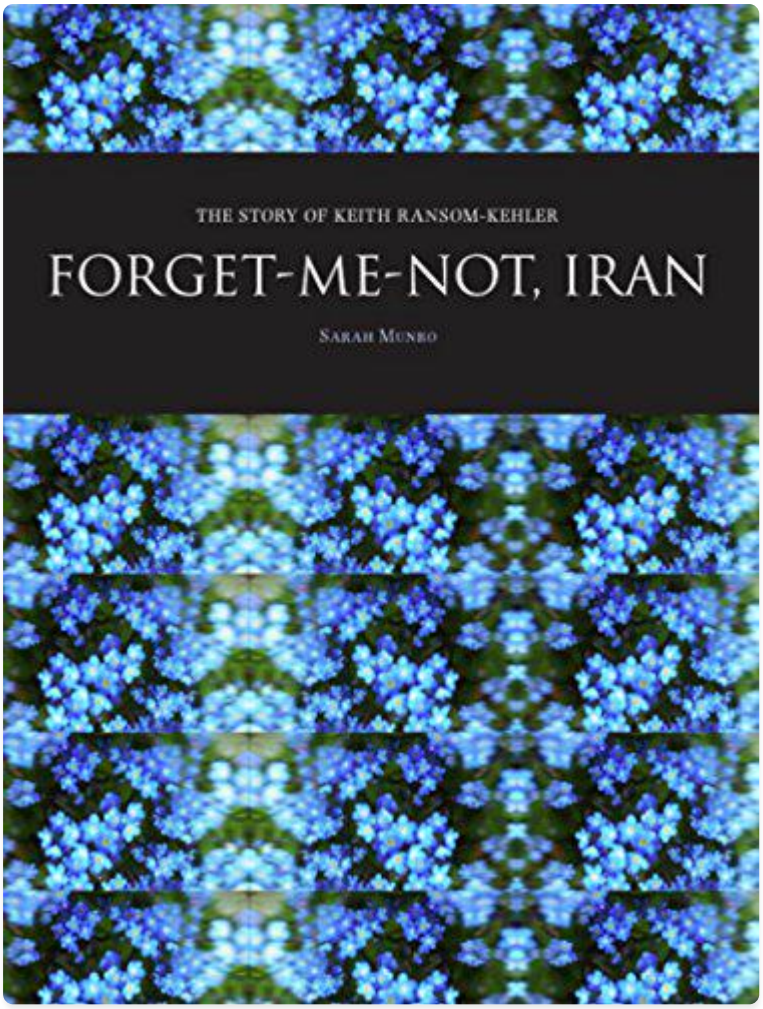
From the following section:

> *Protest was not an option for Lidia Zamenhof when she returned to Warsaw in the winter of 1938. She was reconciled to her fate, and when her faith needed shoring up, she wrote long letters to her Bahai friends: "If I left America," she wrote, "perhaps it was because God preferred that I work in another land." She was writing bleak allegories: Christmas trees with candles that burn for a moment and go dark; a country called "Nightland," "where the sun had not risen for so long that it had nearly been forgotten."[176] After she wrote to Shoghi Effendi that she planned to stay in Poland a few weeks, then go to France, his secretary replied:*
>
> > *Although your efforts to obtain a permit [in the United States] . . . did not prove successful, you should nevertheless be thankful for the opportunity you have had of undertaking such a long and fruitful journey. He hopes that experiences you have gathered during all these months . . . will now help you to work more effectively to spread the Cause in the various European countries you visit, and particularly in your native country Poland, where*

> *the Faith is still practically unknown.[127]*
>
> *In a postscript, the Guardian himself wrote that he looked forward to meeting her "face to face in the Holy Land" at a time "not far distant." In the meantime, she was to bring Bahai to the Poles, lecturing, paying calls, and translating sacred Bahai texts into Polish. After eighteen months of effort, she could count all the Bahais in Poland on one hand.*

The chapter goes on to detail the circumstances of her capture and death, and the last paragraph is as follows:

> *A few months after the war ended, the Bahai National Spiritual Assembly of the United States and Canada began to plan a memorial service for Lidia Zamenhof. They consulted Shogh Effendi: shouldn't she be designated among the martyrs of the Bahai faith? On January 28th, 1946, the eve of what would have been Lidia's forty-second birthday, Shoghi Effendi cabled his American followers:*
>
> > *HEARITLY APPROVE NATIONWIDE OBSERVANCE FOR DAUNTLESS LYDIA ZAMENHOF. HER NOTABLE SERVICES, TENACITY, MODESTY, UNWAVERING DEVOLUTION FULLY MERIT HIGH TRIBUTE BY AMERICAN BELIEVERS. DO NOT ADVISE, HOWEVER, THAT YOU DESIGNATE HER A MARTYR.[183]*
>
> *She had intended to give her life for the Bahai faith, but died as an Esperantist, a Zamenhof, and a Jew.*


THE STORY OF KEITH RANSOM-KEHLER
FORGET-ME-NOT, IRAN
SARAH MUNRO

Comments

October 23. On this date in 1949, a letter written on behalf of Shoghi Effendi to an individual believer stated "that the Bahá'ís should accurately record their experiences with the Master and events in the Cause's progress for these things form data for future histories of the Cause."

Original file: 0827.html (position #61)

October 23. On this date in 1949, a letter written on behalf of Shoghi Effendi to an individual believer stated "that the Bahá'ís should accurately record their experiences with the Master and events in the Cause's progress for these things form data for future histories of the Cause."

> *1617. Experiences with Abdu'l-Bahá*
>
> *"It is very important that the Bahá'ís should accurately record their experiences with the Master and events in the Cause's progress for these things form data for*

future histories of the Cause. They have not, however, the authority of the revealed Word of the Tablets,..."

(From a letter written on behalf of the Guardian to an individual believer, October 23, 1949: Bahá'í News, No. 228, February 1950, p. 4)

Comments

October 23. On this date in 1982, Mona Mahmudnizhad, being a member of the Bahá’í Education Committee, was arrested along with her father and other leading Bahá’ís of Shiraz. Mona's father was executed on March 12, 1983, and Mona was executed on June 18, 1983.

Original file: 0826.html (position #60)

October 23. On this date in 1982, Mona Mahmudnizhad, being a member of the Bahá’í Education Committee, was arrested along with her father and other leading Bahá’ís of Shiraz. Mona's father was executed on March 12, 1983, and Mona was executed on June 18, 1983.

Born in 1965 to Bahá’í pioneer parents in Sana'a, Yemen, the Mahmudnizhad family returned to Iran when the People's Democratic Republic of Yemen expelled all foreigners in 1969. Mona's father, Yad'u'llah, was a Secretary of the Local Spiritual Assembly of the Bahá’ís of Shiraz and in 1981 had been appointed an Auxiliary Board Member for the Province of Pars. Mona, being a member of the Bahá’í Education Committee, was arrested

along with her father and other leading Bahá'ís of Shiraz on October 23, 1982. Mona's father was executed on March 12, 1983, and Mona was executed on June 18, 1983.

The collective arrest and subsequent execution of the Shiraz Bahá'í leadership became a *cause célèbre*. Mona Mahmudnizhad herself has become the subject of several hagiographic works, including a book, *The Story of Mona:1965-1983*; a music video, *Mona With the Children*; a play, *A Dress for Mona*; and a movie, *Mona's Dream*

Punitive sanction for thoughtcrimes, whether by civil authorities or religious hierarchies, is reprehensible. While I abhor persecution and condemn it, I am skeptical of the hagiographic perspective of the Bahá'í martyrs. There are a number of reasons for my skepticism...

(1) In the community I was a member of, even in the lifetime of Khomeini, there were Iranian Bahá'ís who would regularly travel to Iran during their summer holidays to visit family. When I would ask them how that was possible, their response was always along the lines that the arrested Bahá'ís were those who were administratively and politically active, almost to the point of referring to them as "troublemakers."

I question the degree to which simply "being Bahá'í" was and is criminalized in Iran if individual Bahá'ís could so readily travel for leisure purposes.

(2) The reasons the Bahá'í Administrative Order gives for Bahá'í persecutions lend themselves to doubt. For example, *The Story of Mona:1965-1983* recounts an interrogation...

> *The Assistant to the Public Prosecutor said, 'You are accused of being a member of the Zionist movement, who are spies.' In reply, I told him that Baha'is have nothing to do with politics. On the other hand, the state of Israel was founded only 32 years ago, while the Baha'i Faith was founded 139 years ago. We only have spiritual organizations which have nothing to do with politics. He said, 'There remains only one way for you, you should either recant the Faith or you will be executed.' I said I would rather be executed."*

Later, in a court appearance, the book quotes a judge telling Mona, "You are accused of misleading youth with your beautiful voice and chanting."

These reasons appear absurd, but they are not dissimilar to reasons given, for example, for

the arrest of Bahá'ís in Yemen in a Bahá'í World News Service article from April 21, 2017...

> *The baseless and nonsensical accusations levelled against the Baha'is include showing kindness and displaying rectitude of conduct in order to attract people to their Faith.*

I question the reasons recounted for Bahá'í arrests in official publications of the Bahá'í Administrative Order.

(3) As dismissive as many Bahá'ís are regarding accusations of their coreligionists' being tied to national intelligence agencies, the examples are plenty. Perhaps the most famous example that comes to mind is that of David Kelly, a Bahá'í employed by the British Ministry of Defence who served as a weapons inspector with the United Nations Special Commission in Iraq, providing intelligence of Iraq's possession of weapons of mass destruction in the lead up to the Iraq War. David Kelly's suspicious death by suicide subsequent to his appearance before the British House of Commons' Foreign Intelligence Committee in 2003 was famously investigated by the Hutton Inquiry.

Bahá'ís often lament their being associated with Zionism for no other reason than the presence of the Bahá'í World Centre in Israel, which is a coincidence resulting from Bahá'u'lláh's ultimate exile to Acre, then a prison city in Ottoman Palestine, subsequent to internecine fighting between Bahá'ís and Azalis in Adrianople.

However, the Bahá'í connection to Zionism is not merely conspiratorial.

On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá hosted Baron Edmond James de Rothschild, a member of the Rothschild banking family who was a leading advocate and financier of the Zionist movement, during one of his early trips to Palestine. This event was reported in "Star of the West" magazine.

On September 8, 1919, subsequent to the British occupation of Palestine, at a time when tens of thousands of Jewish settlers were arriving under the auspices of the Palestine Jewish Colonization Association, an article in the "Star of the West" quoted 'Abdu'l-Bahá praising the Zionist movement, proclaiming that "There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less" and that "A Jewish government might come later."

Shoghi Effendi had a close relationship with Herbert Samuel, the British High

Commissioner for Palestine. This relationship is alluded to in Amatu'l-Bahá Rúhíyyih Khánum's *The Priceless Pearl*, in the chapters titled *The Passing of 'Abdu'l-Bahá and Its Immediate Consequences* and *The Heart and Nerve Centre* As High Commissioner, Herbert Samuel was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the Muslim-Christian Associations as the "first step in formation of Zionist national home in the midst of Arab people." Herbert Samuel welcomed the arrival of Jewish settlers under the auspices of the Palestine Jewish Colonization Association and recognised Hebrew as one of the three official languages of the Mandate territory.

After the establishment of the State of Israel, the Bahá'í Administrative Order had close relations with the new government, facilitating the acquisition of numerous properties. For example, on November 12, 1952, a cablegram sent by Shoghi Effendi announced the "acquisition of vitally-needed property" of the Mansion of Bahji and the area around it from "the Development Authority of the State of Israel...The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners."

The Universal House of Justice has continued to have close connections with some of the most right-wing elements of the Israeli political establishment, such as [Moshe Sharon], who is Professor Emeritus of Islamic and Middle Eastern Studies at the Hebrew University of Jerusalem where he serves as Chair in Bahá'í Studies. Moshe Sharon holds some very extreme views.

I question the degree to which Bahá'ís are dismissive of their co-religionists' and Administrative Order's association with state actors.

I question the degree to which individual Bahá'ís may, in fact, be in the service of various national intelligence agencies.

(4) Bahá'i writings clearly forbid disobedience to one's government unless it involves the renunciation of faith. For example, Soviet policies targeted Bahá'í institutions and administrative structures. On January 1, 1929, Shoghi Effendi wrote a letter, later included in his seminal book *Bahá'í Administration* with sections titled "Persecutions in Russia" and "Guiding Principle of Conduct". Shoghi Effendi stated...

> *the varied and numerous Bahá'í institutions established in the past by heroic pioneers of the Faith have been brought into direct and sudden contact with the*

internal convulsions necessitated by the establishment and maintenance of an order so fundamentally at variance with Russia's previous regime. The avowed purpose and action of the responsible heads of the Union of Soviet Socialist Republics who, within their recognized and legitimate rights, have emphatically proclaimed and vigorously pursued their policy of uncompromising opposition to all forms of organized religious propaganda, have by their very nature created for those whose primary obligation is to labor unremittingly for the spread of the Bahá'í Faith a state of affairs that is highly unfortunate and perplexing...

our Bahá'í brethren in those provinces have had to endure the rigid application of the principles already enunciated by the state authorities and universally enforced with regard to all other religious communities under their sway. Faithful to their policy of expropriating in the interests of the State all edifices and monuments of a religious character, they have a few months ago approached the Bahá'í representatives in Turkistan, and after protracted negotiations with them, decided to claim and enforce their right of ownership and control of that most cherished and universally prized Bahá'í possession, the Mashriqu'l-Adhkár of Ishqábád...

To these measures which the State, in the free exercise of its legitimate rights, has chosen to enforce, and with which the Bahá'ís, as befits their position as loyal and law-abiding citizens, have complied, others have followed which though of a different character are none the less grievously affecting our beloved Cause. In Baku, the seat of the Soviet Republic of Caucasus, as well as in Ganjih and other neighboring towns, state orders, orally and in writing, have been officially communicated to the Bahá'í Assemblies and individual believers, suspending all meetings, commemoration gatherings and festivals, suppressing the committees of all Bahá'í local and national Spiritual Assemblies, prohibiting the raising of funds and the transmission of financial contributions to any center within or without Soviet jurisdiction, requiring the right of full and frequent inspection of the deliberations, decisions, plans and action of the Bahá'í Assemblies, dissolving young men's clubs and children's organizations, imposing a strict censorship on all correspondence to and from Bahá'í Assemblies, directing a minute investigation of Assemblies' papers and documents, suspending all Bahá'í periodicals, bulletins and magazines, and requiring the deportation of leading personalities in the Cause whether as public teachers and speakers or officers of Bahá'í Assemblies...

To all these the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanimously and unreservedly submitted, ever mindful

> *of the guiding principles of Bahá'í conduct that in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed...*
>
> *Clinging with immovable resolution to the inviolable verities of their cherished Faith, our sorely-tried brethren in Caucasus and Turkistan have none the less, as befits law-abiding Bahá'í citizens resolved, after having exhausted every legitimate means for the alleviation of the restrictions imposed upon them, to definitely uphold and conscientiously carry out the considered judgment of their recognized government.*

I question why obedience to one's government, particularly in terms of disestablishing the Bahá'í administrative hierarchy and halting teaching activities, was readily acquiesced to in the past in the Soviet Union but resisted in more modern times in Iran and Yemen.

(5) The Bahá'í Administrative Order uses news stories of persecution very astutely to generate media attention. A Google News search for the term "Bahá'í" shows a predominance of news stories regarding Bahá'í temples and discrimination. Otherwise, the Bahá'í Faith generates little to no interest.

Shoghi Effendi himself realized the degree of media attention generated by the construction of the Chicago Temple. In a letter dated June 13, 1956 to the National Spiritual Assembly of Australia and New Zealand, he stated...

> *Repercussions of the Chicago Temple are felt everywhere, and the same is becoming increasingly true of the Shrine. One single edifice, raised to the glory of Bahá'u'lláh, shines like a beacon and attracts the hearts of the people; no doubt many seeds are sown just through the act of people visiting these edifices - seeds which in the future will germinate. It is because of this that he is very eager to have the Australian one commenced as soon as circumstances permit.*

I question the degree to which stories of Bahá'í persecution are used to generate media

attention.

(6) Despite their rightly condemning persecution for belief, what is further interesting to me, given my past, is the degree to which the Bahá'í Administrative Order itself roots out dissent within its own ranks. Without going into further detail, I will refer you to two articles by Juan Cole, one entitled *The Baha'i Faith in America as Panopticon, 1963-1997* and the other titled *Fundamentalism in the Contemporary U.S. Baha'i Community*.

I question what form and magnitude this behavior would take if the Bahá'í Faith ever became, as Shoghi Effendi described...

> *the State Religion of an independent and Sovereign Power...will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state.*

Comments

October 23. On this date in 1920, Shoghi Effendi started his studies at Oxford. On July 28 he had written a letter outlining his educational ambitions at Balliol College, to study "with eminent professors and Orientalists," noting alumni who were Imperialists.

Original file: 0825.html (position #59)

October 23. On this date in 1920, Shoghi Effendi started his studies at Oxford.

On July 28, 1920, Shoghi Effendi had written a letter to Florence Breed, wife of Ali Kuli Khan and mother of Marzieh Gail, outlining his educational ambitions at Balliol College, to study with with eminent professors and Orientalists, noting alumni who were all Imperialists.

> *He was received there by the many devoted friends of 'Abdu'l-Bahá with genuine warmth and affection. Some of them he already knew personally, such as Dr J. E.*

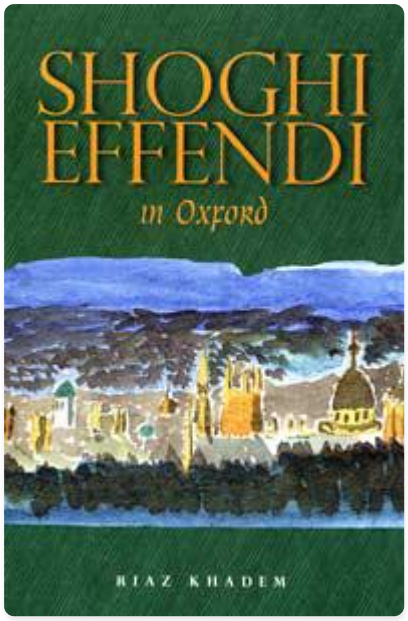
Esslemont, who had recently been in Haifa and collaborated with him and other friends in the translation of an important Tablet of the Master; Major W. Tudor Pole, who had met 'Abdu'l-Bahá during His stay in London and had been in Palestine with the British Army of Occupation, rendering the believers every assistance within his power; and Lord Lamington.

Shoghi Effendi was the bearer of letters from this grandfather to some of His English friends, as is attested in a letter he wrote shortly after his arrival to the wife of Ali Kuli Khan in France:

July 28, 1920

My dearest Bahá'í sister:

I have been fearfully busy since I stepped on British soil and so far the progress of my work has been admirable. Equipped with the Tablets of the Master for Lady Blomfield, Lord Lamington and Major Tudor Pole, I have through them come in close touch with eminent professors and Orientalists whether at Oxford or London University. Having secured introductions and recommendations from Sir Denison Ross, and Professor Ker, to Sir Walter Raleigh - professor of and lecturer on English literature at Oxford - and Prof. Margoliouth - the remarkable Arabic scholar and Orientalist of the same University, I hastened to Oxford after a busy week stay in London. In fact before leaving for Oxford, I had a letter from Margoliouth saying that he would do all in his power to be of help to a relative of 'Abdu'l-Bahá. With this man and the Master of Balliol College - a College from which great men such as Lord Grey, Earl Curzon, Lord Milner, Mr. Asquith, Swinburne and Sir Herbert Samuel have graduated - I had the opportunity of speaking about the Cause and clearing up some points that to these busy scholars had hitherto been uncertain and confused.



Comments

Baha'i History - October 23. On this date in 1934, Susan Moody, an early Chicago Bahá'í and pioneer in the development of education and healthcare for women in Iran died in Tehran.

Original file: 0824.html (position #58)

October 23. On this date in 1934, Susan Moody, an early Chicago Bahá'í and pioneer in the development of education and healthcare for women in Iran died in Tehran.

Comments

October 24. On this date in 1990, the Research Department wrote a memorandum to the UHJ in response to "questions regarding the unity of religions in this century, the Jews and the crucifixion of Christ, and the sacrifice of Ishmael."

Original file: 0823.html (position #57)

October 24. On this date in 1990, the Research Department wrote a memorandum to the UHJ in response to "questions regarding the unity of religions in this century, the Jews and the crucifixion of Christ, and the sacrifice of Ishmael."

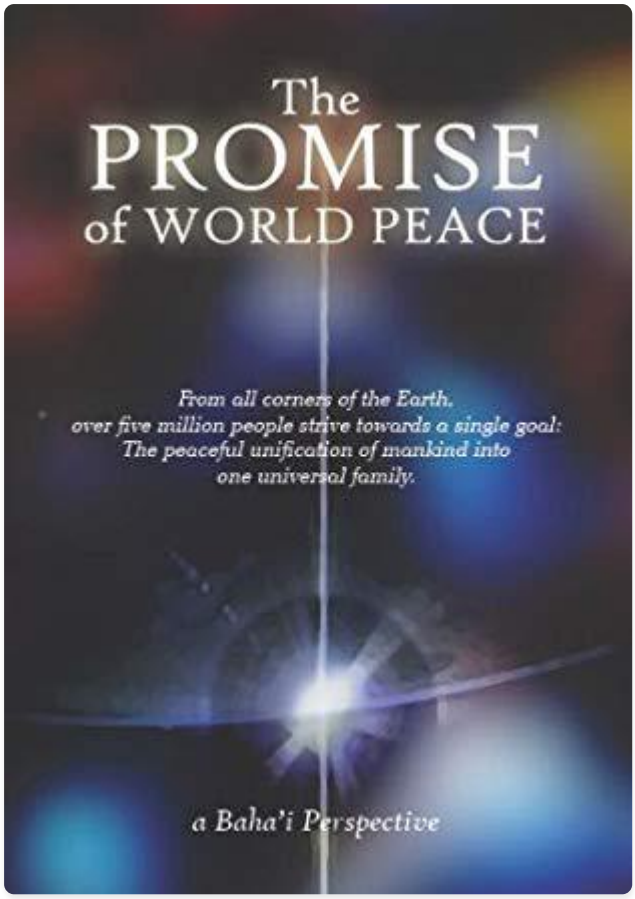
Comments

October 24. On this date in 1985, the Universal House of Justice released a statement to the peoples of the world titled "Promise of World Peace," which 'Abdu'l Bahá had promised would occur by the year 2000.

Original file: 0822.html (position #56)

October 24. On this date in 1985, the Universal House of Justice released a statement to the peoples of the world titled "Promise of World Peace," which 'Abdu'l Bahá had promised would occur by the year 2000.

On September 11, 1912, The Montreal Daily Star reported the following exchange: ""“Are there any signs that the permanent peace of the world will be established in anything like a reasonable period?” ‘Abdu’l-Bahá was asked. “It will be established in this century,” he answered, ‘It will be universal in the twentieth century. All nations will be forced into it.’""


The
PROMISE
of WORLD PEACE
From all corners of the Earth,
over five million people strive towards a single goal:
The peaceful unification of mankind into
one universal family.
a Baha'i Perspective

Comments

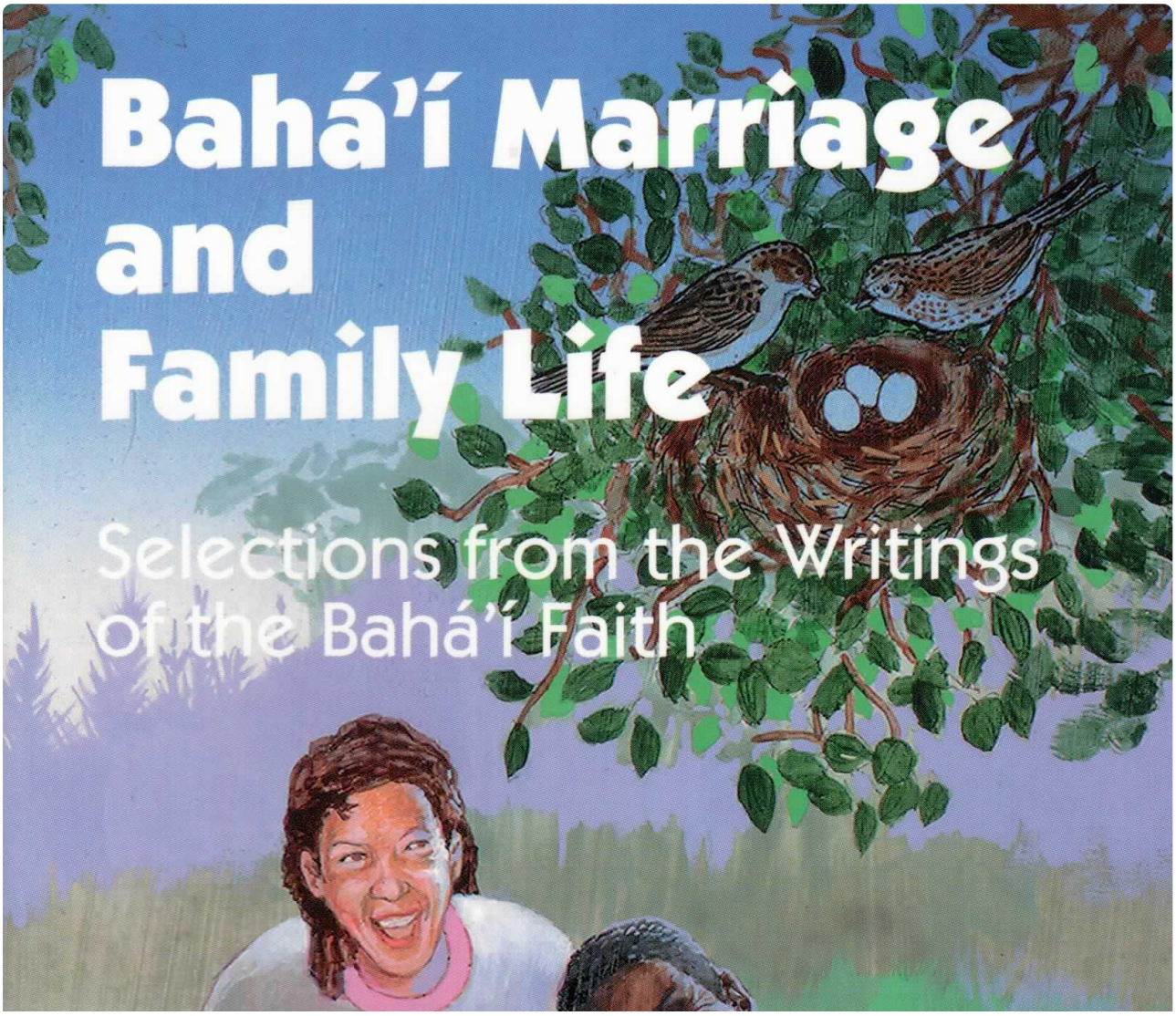
Baha'i History - October 24. On this date in 1965, the UHJ wrote the NSA of the US that, for marriage, "adopted children, the consent of all natural parents must be obtained wherever this is legally possible."

Original file: 0821.html (position #55)

October 24. On this date in 1965, the UHJ wrote the NSA of the US that, for marriage, "adopted children, the consent of all natural parents must be obtained wherever this is legally possible...If there is no such legal bar to approaching the natural parents and if it is legally established that the man in question is the father, the child must obtain his consent if he is alive."

> *1250. Summary of Requirements for Adopted Children in Respect to Consent*
>
> *"Regarding the matter of* ***adopted children, the consent of all natural parents must be obtained wherever this is legally possible*** *but no effort should be made to trace the natural parents if this contravenes the provision of the adoption certificate or the laws of the country.* ***If there is no such legal bar to approaching the natural parents and if it is legally established that the man in question is the father, the child must obtain his consent if***

> ***he is alive.*** *If the presumed father has disappeared to the degree that he can be presumed legally dead then his consent is not required. Furthermore, if the assumed natural father denies that he is the father of the child the following principles apply: if his name appears on the birth certificate of the child and if the law of the country presumes that the name on the birth certificate is that of the father, then he should be considered as the father for the purpose of obtaining consent. If the name of the father given on the birth certificate is not a conclusive presumption of parenthood and if the man in question has always denied that he is the father of the child, the child is not required to seek the consent of this man unless it has been legally established that he is the father notwithstanding his denial."*
>
> *(From a letter of the Universal House of Justice to the National Spiritual Assembly of the United States, October 24, 1965)*



Comments

Baha'i History - October 24. On this date in 1967, the NSA of Hawaii wrote the UHJ asking about "the use of marijuana, LSD and other psychedelic products" to which the UHJ replied by quoting 'Abdu'l-Bahá's words on hashish and alcohol.

Original file: 0820.html (position #54)

October 24. On this date in 1967, the NSA of Hawaii wrote the UHJ asking about "the use of marijuana, LSD and other psychedelic products" to which the UHJ quoted Abdu'l-Bahá's words on hashish ("Gracious God! This is the worst of all intoxicants, and its prohibition is explicitly revealed. Its use causeth the disintegration of thought and the complete torpor of the soul.") and alcohol ("'Alcohol consumeth the mind and causeth man to commit acts of absurdity, but ... this wicked hashish extinguisheth the mind, freezeth the spirit, petrifieth the soul, wasteth the body and leaveth man frustrated and lost").

> *1184. The Use of Marijuana, LSD and Other Psychedelic Products*
>
> *"In reply to your request of October 24, 1967 that we issue a statement concerning 'the use of marijuana, LSD and other psychedelic products', we have already*

informed the National Spiritual Assembly of the United States that Bahá'ís should not use hallucinogenic agents, including LSD, peyote and similar substances, except when prescribed for medical treatment. Neither should they become involved in experiments with such substances.

"Although we have found no direct reference to marijuana in the Bahá'í writings, since this substance is derived from what is considered to be a milder form of cannabis, the species used to produce hashish, we can share with you a translation from the Persian of a Tablet of Abdu'l-Bahá on hashish:

'Regarding hashish, you had pointed out that some Persians have become habituated to its use. Gracious God! This is the worst of all intoxicants, and its prohibition is explicitly revealed. Its use causeth the disintegration of thought and the complete torpor of the soul. How could anyone seek this fruit of the infernal tree, and by partaking of it, be led to exemplify the qualities of a monster? How could one use this forbidden drug, and thus deprive himself of the blessings of the All-Merciful?...

'Alcohol consumeth the mind and causeth man to commit acts of absurdity, but ... this wicked hashish extinguisheth the mind, freezeth the spirit, petrifieth the soul, wasteth the body and leaveth man frustrated and lost.'"

(From a letter of the Universal House of Justice to the National Spiritual Assembly of the Hawaiian Islands, November 11, 1967)

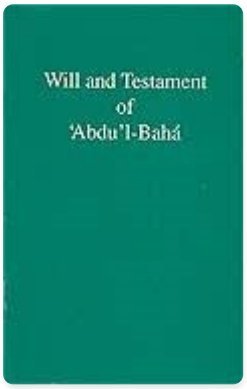
Comments

October 24. On this date in 1925, Shoghi Effendi wrote the "Qualifications of a Believer" noting "loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Bahá'í administration throughout the world."

October 24. On this date in 1925, Shoghi Effendi wrote the "Qualifications of a Believer" noting "loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Bahá'í administration throughout the world."

From "Letter 28" in Shoghi Effendi's book *Bahá'í Administration*, p. 90, October 24, 1925...

> *I would only venture to state very briefly and as adequately as present circumstances permit the principal factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not. Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Bahá'í administration throughout the world — these I conceive to be the fundamental and primary considerations that must be fairly, discreetly, and thoughtfully ascertained before reaching such a vital decision....*
>
> *("Bahá'í Administration", p. 90, October 24, 1925)*



Comments

October 25. On this date in 1967, Catherine Heward Huxtable, a Knight of Bahá’u’lláh for the Gulf Islands and pioneer to Regina, Saskatchewan and St. Helena, died

Original file: 0818.html (position #52)

October 25. On this date in 1967, Catherine Heward Huxtable, a Knight of Bahá’u’lláh for the Gulf Islands and pioneer to Regina, Saskatchewan and St. Helena, died.

Catherine Huxtable was born on January 6, 1932 at Charlwood House, Charlwood, Surrey, England, to Lt. Col. Stephen A. Heward and Mrs. Helen (Bury) Heward. Upon her family's return to Canada she entered Havergal College at the age of seven. Following an almost fatal attack of scarlet fever when she was ten years old, it was discovered that she suffered from muscular dystrophy of a rare type which indicated a rapid decline and a greatly shortened life span which would probably not reach twenty years. She was to be confined to a wheelchair for half her life. At sixteen her worsening condition made it impossible to continue formal schooling. Despite her physical limitations and waning strength Catherine developed into a self-reliant young woman of diversified interests. She attracted to her a widening circle of friends who accompanied her to concerts, ballets, theaters, art galleries, and lectures. Se became a gifted writer and an accomplished artist in needlepoint. In 1951 she and Clifford Huxtable embraced the Bahá’í faith. In 1955 they were married.

Catherine served on the Spiritual Assembly of Toronto with dedication and became an extremely effective and informed speaker. She had an unusual capacity for sharing the

insights gathered from her intensive study of the Teachings. The intimate "fireside" meetings in her home with Catherine presiding as gracious hostess were a source of confirmation to many; cynicism, doubt and the qualified acceptance of the power of God receded in her presence, so marvelously did she exemplify the Message she presented.

A friend records: "The overpowering combination of Cathy's serenity and saintliness of spirit, her noble and radiance of character, and the sheer beauty of her physical person - a beauty at one time curiously both regal and winsome - served to almost blind one to her great humanness. Only after being with her did one reflect: she is a truly splendid human being, total and balanced and genuine. She lived to an unusual degree in a condition of consciousness o the presence of god, equally committed to the victory of the spirit and to the joy of a full human life. Perhaps this balance was the source of her power and tranquility. She seemed always to be simultaneously static and meditative, engaged in some higher communion, and soaring in an authoritative, graceful motion that the eye could hardly trace. Wherever she went she was described as a saint, a heroine and a true Bahá'í. She was perhaps never more saintly then when withstanding our fusty, needless solicitousness, the limitations we sought to impose on her Bahá'í service, our unconscious projection on her of both our hidden doubts about the assistance promised in the Cause and our desire to see fulfilled in her existence our own deepest spiritual aspirations; nor was she more heroic then when accosted by our need for vindication of the power of the Faith to raise a saint in our midst; nor more a true Bahá'í then when yielding to our efforts to come to her assistance with an empty cup, only to withdraw from her strengthened, renewed and with cup overflowing.

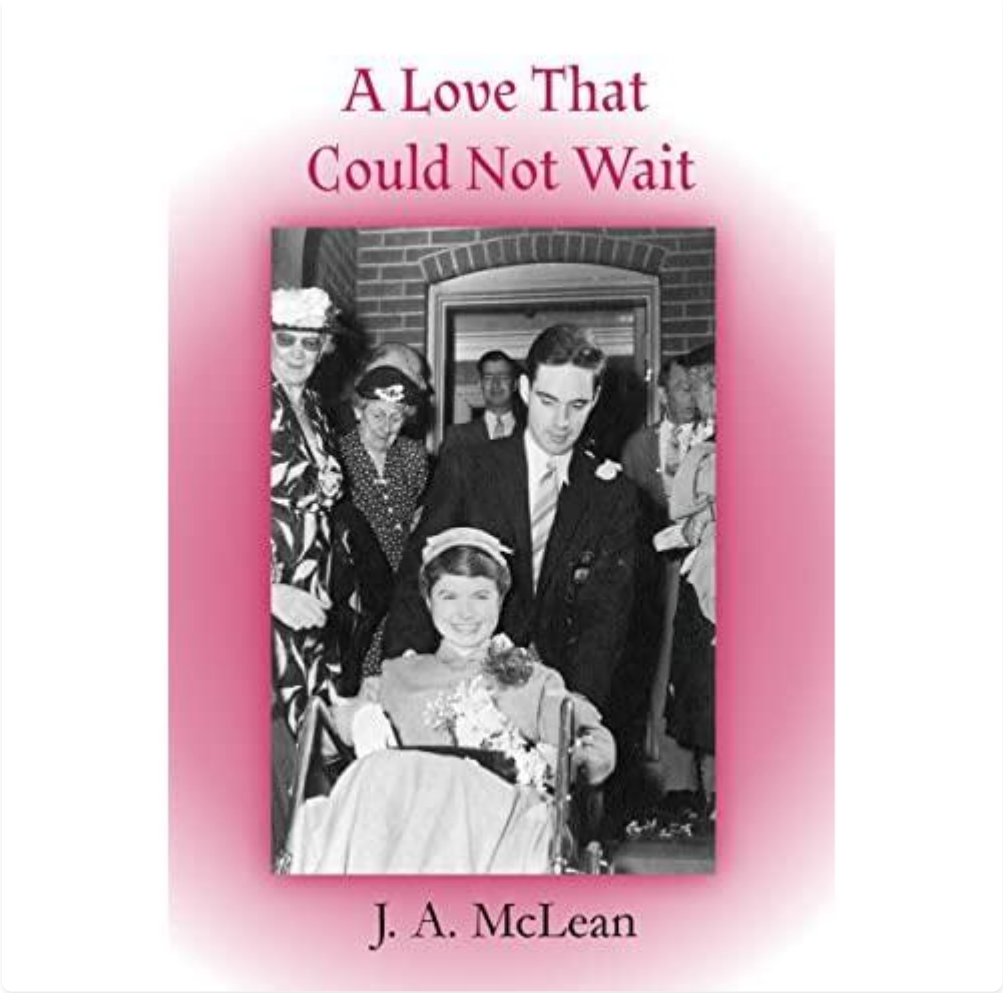
"One cannot imagine the countless subtle hurts and humiliations that arose from her physical condition nor measure the will she applied to overcoming them. Once I found her weeping in a brief and rare surrender to self-pity and rejection. her child had run to her for comfort and brushing the cold steel of her chair had turned away baffled and accepted solace from the housekeeper. Catherine asked for five minutes in which to pray and regain her composure, then invited me to introduce the friend I had brought to meet her. My companion, a cynical pragmatic businessman emerged from his meeting with Catherine with an altered attitude, a confirming experience which led him into the Faith. 'What an incredible power that woman has!' he commented. 'She tells me that there is a God, and I believe her. Furthermore I suspect that Catherine Huxtable must be one of God's favorite teddy bears!'"

The sensitive observer noting Catherine's special love for the pioneers and her frequent letters to those serving in distant areas would have known that inevitably she would

pioneer. In response to the death of Shoghi Effendi, the Huxtables pioneered to Regina, Saskatchewan, to assist in rebuilding the Spiritual Assembly in 1957. That task successfully accomplished, the Huxtables founded the first Spiritual Assembly in the Gulf Islands, a virgin territory of the Ten Year Crusade, for which they became Knights of Bahá'u'lláh. It was there that they had their son, Gavin.

When the call for pioneers in the Nine Year Plan was raised in 1965, the Huxtables volunteered to settle in St. Helena, final prison and resting place of Napoleon Bonaparte. Catherine confided to a friend on the eve of her departure for Africa: "I don't aspire to be a saint; I would rather be one of God's teddybears. I am really no different from anyone else. It is just that I know I shall have less time then others; I cannot be like the unwary bird Bahá'u'lláh speaks of in *The Hidden Words*. Only by centering myself in the Covenant of God can my life or death have any significance. If I have a private prayer, it's this: Let my life and death count in the Faith!"

On October 25, 1967, just nineteen months after arriving at St. Helena, Catherine died. "The end came suddenly after only one day of discomfort," Clifford wrote. "Her last words were an earnest but not anguished payer, 'I want to die.'"



Comments

October 25. On this date in 1927, Shoghi Effendi wrote Martha Root "I am in receipt of your most welcome letters...and I am thrilled by the news they contained, particularly your remarkable and historic interview with the Queen and princess. I am sending you a number of Bahá'í stones..."

Original file: 0817.html (position #51)

October 25. On this date in 1927, Shoghi Effendi wrote Martha Root "I am in receipt of your most welcome letters...and I am thrilled by the news they contained, particularly your remarkable and historic interview with the Queen and princess. I am sending you a number of Bahá'í stones..." Although Bahá'ís frequently refer to Queen Marie of Romania as "the first member of a royal family to embrace the Bahá'í Faith," Queen Marie's daughter, Princess Ileana of Romania, disputes this claim

From Chapter 4 of Amatu'l-Bahá Rúhíyyih Khánum's book *The Priceless Pearl*, titled "Martha Root and Queen Marie of Rumania"...

> *In 1927, on 25 October, Shoghi Effendi wrote to Martha: "I am in receipt of your most welcome letters...and I am thrilled by the news they contained, particularly your remarkable and historic interview with the Queen and princess. I am sending you a number of Bahá'í stones...to be presented by you on my behalf tot he Queen, the princess and any other members of the Royal Family whom you think would appreciate and prize them...Please assure the Queen and princess of our great love for them, of our prayers for their happiness and success and of our warm and cordial invitation to visit the Holy Land and be received in the Beloved's home."*
>
> *Behind this interview with the Queen, which Shoghi Effendi refers to in the above letter, undoubtedly lay his own influence and the confirmations which flowed from his instruction to Martha in a letter written on 29 June of that same year in which he said: "I hope you will succeed in meeting not only the Rumanian Queen but her daughter the Queen of Serbia and King Boris of Bulgaria as well and I trust you will not hesitate to send me all particulars and details regarding your work in such an important field." That the Queen of Rumania received the gift of the ringstones and the invitation of the Guardian to visit Haifa is evidenced in her cable to him, sent from Sinaia Palace on 27 July 1927:*
>
> > *Shoghi Effendi, Haifa*
> >
> > *Grateful thanks you and all yours with whom I feel spiritually so closely in touch.*
> >
> > *Marie*
>
> *Martha Root succeeded also in following the other instruction of Shoghi Effendi, for in May 1928 he writes to her: "...Your marvellous and historic interviews with members of the Rumanian and Serbian Royal Families have inspired and thrilled us all..."*

Although Bahá'ís frequently refer to Queen Marie of Romania as "the first member of a

royal family to embrace the Bahá'í Faith," Queen Marie's daughter, Princess Ileana of Romania, disputes this claim:

> *"It is perfectly true that my mother, Queen Marie, did receive Miss Martha Root several times.....She came at the moment when we were undergoing very great family and national stress. At such a moment it was natural that we were receptive to any kind of spiritual message, but it is quite incorrect to say that my mother or any of us at any time contemplated becoming a member of the Baha'i faith."*

While the Administrative Order publicly eschews involvement in partisan politics, it has no reservations about routinely using its media outlets to proudly tout unelected royal leaders who are Bahá'í.

For example, on February 19, 1968, Malietoa Tanumafili II, one of Samoa's four paramount chiefs, became a Bahá'í.

Also, On April 24, 2017, the Bahá'í World News Service published a story about Djaouga Abdoulaye, who "became a Baha'i in the 1980s when the Faith initially came to Benin." The news report states that he was enthroned High Chief in July of 2016, assuming a "position of moral and customary authority for the approximately 100,000 Fulani living in the area."

While rare and not promoted in the media outlets of the Administrative Order, there have been Bahá'ís who have been elected to office, such as Ted Livingston, who was the first Bahá'í in the United States to be the mayor of a city when he was elected Mayor of Cottonwood Falls, Kansas.

MARTHA ROOT
Lioness at the Threshold
by M. R. GARIS
CHAMPION BUILDER BOOKS

Comments

October 25. On this date in 1949, Shoghi Effendi wrote "Without the spirit of real love for Bahá'u'lláh, for His Faith and its Institutions, and the believers for each other, the Cause can never really bring in large numbers of people. For it is not preaching and rules the world wants, but love..."

Original file: 0816.html (position #50)

October 25. On this date in 1949, Shoghi Effendi wrote "Without the spirit of real love for Bahá'u'lláh, for His Faith and its Institutions, and the believers for each other, the Cause can never really bring in large numbers of people. For it is not preaching and rules the world wants, but love and action."

> *"Without the spirit of real love for Bahá'u'lláh, for His Faith and its Institutions, and*

> *the believers for each other, the Cause can never really bring in large numbers of people. For it is not preaching and rules the world wants, but love and action." (Letter 25 October 1949, on behalf Shoghi Effendi. Published in Living the Life, p. 21 [Ed. no. 1324 online]) [15]*

Comments

October 25. On this date in 1984, the UHJ wrote a clarification about the qualitative difference between the Guardian's prerogative of interpretation and the power of elucidation of the Universal House of Justice.

Original file: 0815.html (position #49)

October 25. On this date in 1984, the Universal House of Justice wrote a clarification about the qualitative difference between the Guardian's prerogative of interpretation and the power of elucidation of the Universal House of Justice.

Please also see the Universal House of Justice's letter dated August 27, 1998 in which it is stated "In the light of the Teachings which are well known to you, and given the repeated statements of the House of Justice on this subject, it is not correct to insist that the House of Justice has an interpretative function....The meanings of the terms “elucidation” and “interpretation,” as they are used with regard to the functions of Bahá’í institutions, should not of course be confused with each other. The elucidations of the Universal House of Justice stem from its legislative function, and as such differ from interpretation."

The Universal House of Justice Department of the Secretariat

27 August 1998

[To an individual]

Dear Bahá'í Friend,

The Universal House of Justice has asked us to convey the following reply to your letter . . . seeking clarification on the "interpretative function" of that institution....

In the light of the Teachings which are well known to you, and given the repeated statements of the House of Justice on this subject, it is not correct to insist that the House of Justice has an interpretative function. This matter has been dealt with in three published letters, dated 9 March 1965, 27 May 1966 and 7 December 1969, appearing in Messages from the Universal House of Justice: 1963–1986 (U.S. Bahá'í Publishing Trust). A careful study of these letters can provide you with the answers you seek. However, the House of Justice is happy to offer some further comments for your consideration.

Any reference to authoritative or binding interpretation of Bahá'í Scripture is a reference to the divinely guided meaning given to such Scripture by either 'Abdu'l-Bahá or the Guardian, the two persons authorized in the sacred Texts to interpret the Teachings. With regard to Shoghi Effendi, your letter cites a passage from the 9 March 1965 letter of the House of Justice which says: "The Guardian reveals what the Scripture means; his interpretation is a statement of truth which cannot be varied. Upon the Universal House of Justice, in the words of the Guardian, 'has been conferred the exclusive right of legislating on matters not expressly revealed in the Bahá'í writings.'" In keeping with its legislative function the House of Justice exercises the role of elucidation based on passages in the Will and Testament of 'Abdu'l-Bahá and statements in the writings of the Guardian. For example, 'Abdu'l-Bahá states:

It is incumbent upon these members (of the Universal House of Justice) to . . . deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book . . . and bear upon daily transactions....

(Will and Testament of 'Abdu'l-Bahá (Wilmette: Bahá'í Publishing Trust, 1971), p. 20)

Further, in response to a question raised by a National Spiritual Assembly about the Universal Court of Arbitration, the Guardian, in a letter dated 9 April 1923, defined such explanation as being in the domain of the Universal House of Justice and anticipated its function of elucidation:

. . . regarding the nature and scope of the Universal Court of Arbitration, this and other similar matters will have to be explained and elucidated by the Universal House of Justice,

to which, according to the Master's explicit Instructions, all important fundamental questions must be referred....

(Published in Bahá'í Administration: Selected Messages 1922–1932 (Wilmette: Bahá'í Publishing Trust, 1974), p. 47)

The meanings of the terms "elucidation" and "interpretation," as they are used with regard to the functions of Bahá'í institutions, should not of course be confused with each other. The elucidations of the Universal House of Justice stem from its legislative function, and as such differ from interpretation. The divinely inspired legislation of the House of Justice does not attempt to say what the revealed Word means—it states what must be done in cases where the revealed Text or its authoritative interpretation is not explicit; and in this context it offers explanations. It is, therefore, on quite a different level from the sacred Text, and the Universal House of Justice is empowered to abrogate or amend its own legislation whenever it judges the conditions make this desirable. The major distinction between the two functions of elucidation and interpretation, to repeat the point differently, is that legislation with its resultant outcome of elucidation is susceptible of amendment by the House of Justice itself, whereas the Guardian's interpretation is a statement of truth which cannot be varied.

While the House of Justice does not interpret, it makes deductions on the basis of the revealed Texts and their authorized interpretations. This is clearly indicated in the following statement of 'Abdu'l-Bahá:

Briefly, this is the wisdom of referring the laws of society to the House of Justice. In the religion of Islám, similarly, not every ordinance was explicitly revealed; nay not a tenth part of a tenth part was included in the Text; although all matters of major importance were specifically referred to, there were undoubtedly thousands of laws which were unspecified. These were devised by the divines of a later age according to the laws of Islamic jurisprudence, and individual divines made conflicting deductions from the original revealed ordinances. All these were enforced. Today this process of deduction is the right of the body of the House of Justice, and the deductions and conclusions of individual learned men have no authority, unless they are endorsed by the House of Justice. The difference is precisely this, that from the conclusions and endorsements of the body of the House of Justice whose members are elected by and known to the worldwide Bahá'í community, no differences will arise; whereas the conclusions of individual divines and scholars would definitely lead to differences, and result in schism, division, and dispersion. The oneness of the Word would be destroyed, the unity of the Faith would disappear, and the edifice of the Faith of God would be shaken.

(Published in Messages from the Universal House of Justice, 1963–1986 (Wilmette: Bahá'í Publishing Trust, 1996), p. 86)

In the normal use of the term, interpretation is the natural activity of an intelligent mind. As has been stated on previous occasions in the communications of the House of Justice, there is an important distinction made in the Faith between authoritative interpretation, as described above, and the interpretation which every believer is fully entitled to voice. Believers are free, indeed are encouraged, to study the Writings for themselves and to express their understanding of them. Such personal interpretations can be most illuminating, but all Bahá'ís, including the one expressing the view, however learned he may be, should realize that it is only a personal view and can never be upheld as a standard for others to accept, nor should contention ever be permitted to arise over differences in such opinions.

As to your reference to the perception of certain scholars that the opinions of the House of Justice are neither binding nor authoritative, the following words of 'Abdu'l-Bahá are illuminating:

Let it not be imagined that the House of Justice will take any decision according to its own concepts and opinions. God forbid! The Supreme House of Justice will take decisions and establish laws through the inspiration and confirmation of the Holy Spirit, because it is in the safekeeping and under the shelter and protection of the Abhá Beauty, and obedience to its decisions is a bounden and essential duty and an absolute obligation, and there is no escape for anyone.

(Published in Wellspring of Guidance: Messages 1963–1968 (Wilmette: Bahá'í Publishing Trust, 1976), pp. 84–5)

The House of Justice trusts that these comments will assist you to arrive at the clarification you seek, and it assures you of its prayers in the Holy Shrines on your behalf.

With loving Bahá'í greetings,

Department of the Secretariat

The Universal House of Justice's Power of Elucidation by / on behalf of Universal House of Justice published in Messages from the Universal House of Justice: 1963-1986, The Third Epoch of the Formative Age, pages 645-6 Wilmette, IL: US Baha'i Publishing Trust, 1996 first written or published 1984-10-25 To an individual Bahá'í

Dear Bahá'í Friend,

[412.1] The Universal House of Justice has received your letter dated 4 September 1984 in which you seek further clarification about the qualitative difference between the Guardian's prerogative of interpretation and the power of elucidation of the Universal House of Justice, and raise questions about other aspects of the Teachings. We are directed to convey the following comments.

[412.2] As you are aware, the Universal House of Justice has written three major messages which explain, among other things, the duties and functions shared by the Guardian and the Universal House of Justice, and those functions that are unique to each specific Institution. These messages are published in Wellspring of Guidance, pp. 44-56, and pp. 81-91, and in Messages of the Universal House of Justice 68-73, pp. 37-44.1 In relation to their specific functions, Shoghi Effendi explained that "it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating in matters not expressly revealed in the teachings."2

[412.3] [The use of the term "elucidation" by the Universal House of justice and the process by which it is implemented are based on passages in the Will and Testament of Abdu'l-Bahá and statements in the writings of the Guardian. For example, in the Will and Testament, 'Abdu'l-Bahá states: [412.3a] It is incumbent upon these members (of the Universal House Of Justice) to ... deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book . . . and bear upon daily transactions, . . . (p. 20) page 646

[412.3b] Further, in response to a question raised by the American National Spiritual Assembly about the Universal Court of Arbitration, the Guardian in a letter dated 9 April 1923, defined such explanation as being in the domain of the Universal House of Justice and anticipated its function of elucidation: [412.3c] ... regarding the nature and scope of the Universal Court of Arbitration, this and other similar matters will have to be explained and elucidated by the Universal House of Justice, to which, according to the Master's explicit Instructions, all important fundamental questions must be referred.... (Bahá'í Administration, P. 47) [412.4] In a letter dated 9 March 1965, the Universal House of Justice stresses the "profound difference" that exists between the "interpretations of the Guardian and the elucidations of the House of Justice in exercise of its function to 'deliberate upon all problems which have caused difference, questions that are obscure, and matters that are not expressly recorded in the Book."' (Wellspring of Guidance, p. 52) Among these is the outlining of such steps as are necessary to establish the World Order of

Bahá'u'lláh on this earth. The elucidations of the Universal House of Justice stem from its legislative function, while the interpretations of the Guardian represent the true intent inherent in the Sacred Texts. The major distinction between the two functions is that legislation with its resultant outcome of elucidation is susceptible of amendment by the House of Justice itself, whereas the Guardian's interpretation is a statement of truth which cannot be varied.

[412.5] Shoghi Effendi has given categorical assurances that neither the Guardian nor the Universal House of Justice "can, nor will ever, infringe upon the sacred and prescribed domain of the other." 3 Therefore, the friends can be sure that the Universal House of Justice will not engage in interpreting the Holy Writings. . . . With loving greetings, THE UNIVERSAL HOUSE OF JUSTICE Notes 412-1. The three messages are included in this volume; see 9 March 1965 (no. 23), 27 May 1966 (no, 35), and 7 December 1969 (no. 75). 412-2. WOB, pp. 149-50. 412-3. WOB, pp. 149-50.

Comments

October 25. On this date in 1913, Mirza Ahmad Sohrab had a diary entry, later published in Star of the West as "The Sterling Faithfulness of Esfandayar, Story told by 'Abdu'l-Bahá: From the Diary of Mirza Ahmad Sohrab," recounting the story of a slave Bahá'u'lláh inherited from Mírzá Buzurg.

Original file: 0814.html (position #48)

October 25. On this date in 1913, Mirza Ahmad Sohrab had a diary entry, later published in Star of the West (volume 9, number 3, pages 38-39) titled "The Sterling Faithfulness of Esfandayar, Story told by 'Abdu'l-Bahá: From the Diary of Mirza Ahmad Sohrab, October 25, 1913" recounting the story of a slave Bahá'u'lláh inherited from Mírzá Buzurg.

> *The Sterling Faithfulness of Esfandayar*

Story told by Abdul-Baha: From Diary of Mirza Ahmad Sohrab, October 25, 1913

MY grandfather had many colored maids and servants. When the Blessed Perfection became the head of the family he liberated all of them, and gave them permission to leave or stay, but if they desired to remain it would, of course, be in a different manner. However, all of them, revelling in their newfound freedom preferred to leave, except Esfandayar, who remained in the household and continued to serve us with proverbial faithfulness and chastity. Then when Baha'o'llah became known as a Babi, and he was teaching many people, the populace rose against him, and with the tacit consent of the government, our house was pillaged and ransacked. My father was put into prison and we were persecuted on all sides. For days the rabble in their fanatical fury and rage threw stones into our house, broke the windows and damaged everything. At that time I was probably six or seven years old. Everybody had left us, and our family then consisted of my mother, my sister (the Greatest Holy Leaf) and Agha Mussa. Fearing that the stones thrown into the house might hit one of us, my mother set out and rented a small house in an entirely different quarter of the city, and for fear of recognition she carried us safely to our new, humble quarters by night.

On the other hand, the enemies of my father, who had poisoned the mind of the Shah by saying that he harbored secret plans against the throne, were convinced that Esfandayar was the guardian of all the secret plans of Baha'o'llah. Therefore, they imagined that if once they laid their hands on Esfandayar they would force out of him everything, and then be able to substantiate their vague accusations with these solid facts. Hence they commissioned one hundred and fifty policemen to find him and bring him before them. Esfandayar had a chum with whom he passed most of his time. At first they tried to get hold of his chum, thus he might divulge the hiding-place of Esfandayar, but they failed in their purpose.

One midnight we were roused out of our sleep by a loud knocking at the door. It was opened, and lo, and behold, it was Esfandayar. My mother said to him with anxiety: "How is it that thou art yet in the city? Dost thou not know that there are one hundred and fifty policemen after thee? Fly as quickly as thou canst. If they get hold of thee, thy life will be in danger." But he smiled and answered: "No, I will not leave Teheran, even if an hundred or a thousand policemen are after me. I am not afraid. I have many debts in the bazaar. I owe money to many shopkeepers, and before I leave this city I must pay off all the debts. I do not want the people to say afterward that the negro servant of Baha'o'llah escaped without paying his

debts." Then he left us, and for one month and a half he walked in broad daylight in the streets and bazaars, and finally succeeded in clearing off all his financial obligations. All this time the policemen were after him, but could not catch him. Then, one night he appeared again, and said: "I am now free. I have actually paid all my debts and will leave the city with a clear conscience." He went to Mazandaran, and the governor, who was not a Bahai, engaged him in his service, made him the chief of his equerry and protected him from the pursuit of his enemies. Years lapsed, and the governor, being a religious man, desired to make a pilgrimage to the holy city of Karbala. Naturally, he took with him Esfandayar, who by this time had grown so much in his favor that he could not bear to be separated from him. When they reached the city of Bagdad, Esfandayar was overjoyed to stand again in the presence of Baha'o'llah, because he loved him most intensely. He requested Baha'o'llah to keep him, saying that he would rather leave the governor and serve his old master. But Baha'o'llah said to him: "You must act in this matter in accord with the wish of the governor. You owe him a debt of deep gratitude, because at a time when your life was in danger, he gave you a position and stopped the persecution of your enemies. Now, if he is willing to have you remain with us, we will accept you; otherwise you must continue to serve him with the same zeal and sincerity that you have served us in the past."

Esfandayar went to the governor and explained his case. He answered: "It is impossible. I cannot find in this wide world another man as honest and faithful as thyself. Thou must continue to stay with me. I have grown to love thee and will do everything to add to thy comfort and happiness." Of course Esfandayar was heartbroken over this decision, but he had to abide by the decision of the Blessed Perfection. He in turn consoled him with his blessings showered upon him. Esfandayar returned to Mazandaran with the governor and stayed with him until his last day.

Such was the sterling faithfulness of Esfandayar that whenever I think of him, my eyes grow dim with tears. He was a king among men, a glorious star in the heaven of humanity. Although his face was black, his heart was white as the snow. He was peerless and had no equal. I cannot sufficiently praise him. I love him. He was a glory and a jewel on the crown of the colored race, for his life was a noble record of proud achievement, and the whole world may learn a lesson from it.

Further references to these slaves are provided in the Universal House of Justice's letter

titled "Servants in the Households of Baha'u'llah and the Bab," dated February 2, 2000...

Servants in the Households of Baha'u'llah and the Bab by / on behalf of Universal House of Justice 2000-02-02 MEMORANDUM

To: The Universal House of Justice From: Research Department Date: 2 February 2000

The Research Department has considered the questions raised by Mr. Peter Terry, in his email message of 2 December 1999. Mr. Terry states that on some Internet discussion groups there is a discussion on the personal status of Mubarak, Isfandiyar and other Ethiopian servants in the households of the Bab and Bahá'u'lláh (and other believers). Mr. Terry ... states that "it has been alleged that the Guardian and the Universal House of Justice deliberately concealed" information on the status of the servants. Mr. Terry requests that he be sent information relevant to the above, or that a statement be prepared by the Research Department "in response to these allegations". We reply as follows.

By way of introduction, we note that, as Mr. Terry is no doubt aware, the Bahá'í Faith is the first religion to explicitly ban slavery in its Sacred Scripture. Bahá'u'lláh prohibited this practice in clear and un-ambiguous language. In the Kitab-i-Aqdas (paragraph 72), it is stated: It is forbidden you to trade in slaves, be they men or women. It is not for him who is himself a servant to buy another of God's servants, and this hath been prohibited in His Holy Tablet. Thus, by His mercy, hath the commandment been recorded by the Pen of justice. Let no man exalt himself above another; all are but bondslaves before the Lord, and all exemplify the truth that there is none other God but Him. He, verily, is the All-Wise, Whose wisdom encompasseth all things. Returning to Mr. Terry's questions regarding the lives of servants of African descent in the households of Bahá'u'lláh and the Bab, we note that very little is known on the subject, and the information available is highly fragmentary and anecdotal in nature. Currently, the only work on this subject is Abu'l-Qasim Afnan's Black Pearls: Servants in the Households of the Bab and Bahá'u'lláh (Los Angeles: Kalimat Press, 1988). In addition, we have found references to servants of the Holy Family in the following works: The Promulgation of Universal Peace: Talks Delivered by 'Abdu'l-Bahá during His Visit to the United States and Canada in 1912 (Wilmette: Bahá'í Publishing Trust, 1995). On pages 426-427, 'Abdu'l-Bahá recounts the services of Isfandiyar, and praises his character and his loyalty to the Holy Family.

The Dawn-Breakers: Nabil's Narrative of the Early Days of the Bahá'í Revelation (Wilmette: Bahá'í Publishing Trust, 1996). Several references to Mubarak are found in this work, including his role in the first days of the Declaration of the Bab and his services to the

Bab during His pilgrimage to Mecca. See pages 53-54, 62, 66, 68, 96, 129, 132-133 and 148.

An article entitled "The Sterling Faithfulness of Esfandayar [sic], Story told by 'Abdu'l-Bahá: From the Diary of Mirza Ahmad Sohrab, October 25, 1913" appears in Star of the West, volume 9 (April 28, 1918), number 3 (pages 38-39), and recounts the services of Isfandiyar to the Holy Family, his character and the love of 'Abdu'l-Bahá for him.

The Chosen Highway (Wilmette: Bahá'í Publishing Trust, 1967) contains recollections of the Greatest Holy Leaf concerning the loyalty to the Holy Family of Isfandiyar and a woman of African descent (pages 41 and 43).

Mahmud's Diary: The Diary of Mirza Mahmud-i-Zarqani Chronicling 'Abdu'l-Bahá's Journey to America (Oxford: George Ronald, 1998) contains two remarks of 'Abdu'l-Bahá praising Isfandiyar (pages 367, 384).

A Gift of Love Offered to the Greatest Holy Leaf (Gloria Faizi, 1982), by Hand of the Cause Abu'l-Qasim Faizi, includes a brief summary of the character of Isfandiyar and his services to the Holy Family (pages 14-16). Specifically, with respect to the "personal status" of the servants of the families of Bahá'u'lláh and the Bab, we note below, for the benefit of Mr. Terry, a few observations from a perusal of the sources mentioned above: All the above accounts testify to the love and affection that existed between the families of Bahá'u'lláh and the Bab, on the one hand, and the servants in their households, and to the consideration shown to the servants. The relationship seems to transcend those ordinarily encountered in master-servant interactions.

The only reference to the legal status of the servants in the household of the Bab is in Black Pearls, where Abu'l-Qasim Afnan states that Mubarak and a female servant named Fiddih were acquired by the Bab (pages 4-5, 21). Afnan further states that "the bill of purchase" for Mubarak "still exists among the Bab's business accounts." We note that this document is not held in the Archives at the Bahá'í World Centre, and this matter will no doubt be researched further in the future.

We have found no indication that any of the servants in the household of Bahá'u'lláh were slaves. The only information we have found on this subject is the following extract from a talk of 'Abdu'l-Bahá published in Star of the West, mentioned above: My grandfather had many colored maids and servants. When the Blessed Perfection became the head of the family he liberated all of them, and gave them permission to leave or stay, but if they desired to remain it would, of course, be in a different manner. However, all of them,

revelling in their new found freedom preferred to leave, except Esfandayar [sic], who remained in the household and continued to serve us with proverbial faithfulness and chastity. (Star of the West, volume 9 (April 28, 1928), number 3, page 38) With regard to the suggestion that information on the servants in the households of Bahá'u'lláh and the Bab has been deliberately concealed: Of course, there can be no basis for such an allegation, which is so far removed from the teachings and spirit of the Faith. As Mr. Terry can well appreciate, the Research Department is not able to respond to such general allegations, without reference to any instances that may have given rise to the perception that information concerning the servants was withheld.

Comments

Baha'i History - October 25. On this date in 1949, Shoghi Effendi wrote Henk Buys, stating "It would be a wonderful service to the Faith if you can find some way of having the book Bahá’u’lláh and the New Era translated into Malay."

Original file: 0813.html (position #47)

October 25. On this date in 1949, Shoghi Effendi wrote Henk Buys, stating "It would be a wonderful service to the Faith if you can find some way of having the book Bahá’u’lláh and the New Era translated into Malay" and "As Mr. Remey is a very charming and cultivated man he could be introduced to your circle of friends and give them lectures on the Cause in a way that would not savour of any propaganda, but rather seem a privilege to those who met him."

> *40: Henk Buys, 25 October 1949*
>
> *Dear Bahá’í Brother:**[81]***
>
> *Our beloved Guardian was very happy to receive your letter of October 2, and*

also to hear you are going out to Indonesia.

You can do an immense lot of good for the Faith there by teaching people whom you find open-minded and receptive to the wonderful message of Bahá'u'lláh.

He urges you to get in touch with:

*Mr, Rustam Sabet, P.O. Box 19, New Delhi, India, who is the secretary of the National Spiritual Assembly of the Bahá'ís of India, Pakistan and Burma. There is already one pioneer from India in Indonesia, and if you can see him, or write to him, after obtaining from Mr. Sabet his address, your cooperation would be very useful, as of course this believer is of oriental background,**[82]***

***It would be a wonderful service to the Faith if you can find some way of having the book Bahá'u'lláh and the New Era translated into Malay**.*

*It is wonderful to think that whereas a few months ago there were no Bahá'ís in Indonesia, there will now be three, two from Holland and one from India.**[83]** God truly moves in mysterious ways to carry His Faith to suffering humanity!*

It is just possible that Mr. Charles Mason Remey may be able to visit, on his world tour, Indonesia. Mr. Sabet can inform you of this. As Mr. Remey is a very charming and cultivated man he could be introduced to your circle of friends and give them lectures on the Cause in a way that would not savour of any propaganda, but rather seem a privilege to those who met him.

*The Guardian assures you of his prayers for the success of your work out there, and also for dear Mrs. Buys.**[84]***

With warmest greetings, R. Rabbání

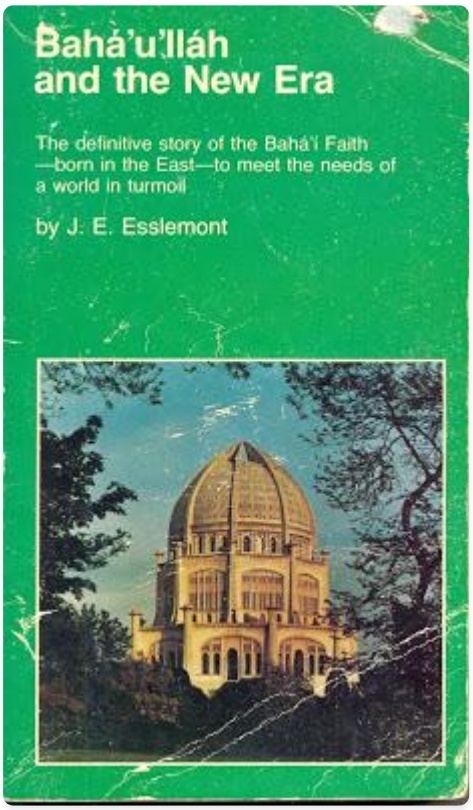
P.S. In view of the great importance of having some literature in Malay the Guardian urges you, and the other two pioneers out there, to make every effort to have at least a small pamphlet translated and printed as soon as possible. He would like to receive some copies of this for the Bahá'í libraries in Haifa and Bahjí as soon as they are available.

May the Almighty bless richly your efforts in the new field opening before you, remove all obstacles from your path, and aid you to lay a strong and unassailable foundation for the institutions of His Faith, your true brother, Shoghi

[81] *Henk and Marie Buys became Bahá'ís in Amsterdam in 1949. See also letter 23 November 1947. That same year, Buys informed the Guardian that he intended to return to the East Indies. Times had changed however. Right after the end of World War II, nationalists had declared the East Indies to be the Republic of Indonesia, but since the Dutch colonial power had not recognized this, a period of unrest, chaos and military confrontation had started. The colony was granted full independence in December 1949. Buys arrived there that same month.*

[82] *Apart from this Indian pioneer of Iranian background, Grosfeld also still lived in Java. See letter 29 June 1936.*

[83] *Buys travelled together with Jan Piet de Borst. The latter was the youngest of three children of an Indonesian mother and a Dutch father. On 3 August 1947, during a meeting at the house of Straub in Rotterdam and in the presence of Edna and Corinne True, De Borst had become 'the first new Bahá'í in Holland'. Buys and De Borst stayed in Indonesia until early 1953. In July 1951 Buys was one of the four Bahá'í representatives to the UN Non-Governmental Organizations Regional Conferences held in Den Pasar on the island of Bali. At that occasion the Guardian cabled: PRAYERS SURROUNDING YOU - SHOGHI.* ***[84]*** *Because of the unstable political situation Marie Buys and De Borst's fiancee remained in Holland.*


Bahá'u'lláh
and the New Era
The definitive story of the Bahá'í Faith
—born in the East—to meet the needs of
a world in turmoil
by J. E. Esslemont

Comments

October 25. On this date in 1949, Shoghi Effendi wrote "As Mr. Remey is a very charming and cultivated man he could be introduced to your circle of friends and give them lectures on the Cause in a way that would not savour of any propaganda, but rather seem a privilege to those who met him."

Original file: 0812.html (position #46)

October 25. On this date in 1949, Shoghi Effendi wrote Henk Buys, stating "It would be a wonderful service to the Faith if you can find some way of having the book Bahá'u'lláh and the New Era translated into Malay" and "As Mr. Remey is a very charming and cultivated man he could be introduced to your circle of friends and give them lectures on the Cause in a way that would not savour of any propaganda, but rather seem a privilege to those who met him."

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He urges you to get in touch with:

*Mr, Rustam Sabet, P.O. Box 19, New Delhi, India, who is the secretary of the National Spiritual Assembly of the Bahá'ís of India, Pakistan and Burma. There is already one pioneer from India in Indonesia, and if you can see him, or write to him, after obtaining from Mr. Sabet his address, your cooperation would be very useful, as of course this believer is of oriental background,**[82]***

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would like to receive some copies of this for the Bahá'í libraries in Haifa and Bahjí as soon as they are available.

May the Almighty bless richly your efforts in the new field opening before you, remove all obstacles from your path, and aid you to lay a strong and unassailable foundation for the institutions of His Faith, your true brother, Shoghi

[81] *Henk and Marie Buys became Bahá'ís in Amsterdam in 1949. See also letter 23 November 1947. That same year, Buys informed the Guardian that he intended to return to the East Indies. Times had changed however. Right after the end of World War II, nationalists had declared the East Indies to be the Republic of Indonesia, but since the Dutch colonial power had not recognized this, a period of unrest, chaos and military confrontation had started. The colony was granted full independence in December 1949. Buys arrived there that same month.*

[82] *Apart from this Indian pioneer of Iranian background, Grosfeld also still lived in Java. See letter 29 June 1936.*

[83] *Buys travelled together with Jan Piet de Borst. The latter was the youngest of three children of an Indonesian mother and a Dutch father. On 3 August 1947, during a meeting at the house of Straub in Rotterdam and in the presence of Edna and Corinne True, De Borst had become 'the first new Bahá'í in Holland'. Buys and De Borst stayed in Indonesia until early 1953. In July 1951 Buys was one of the four Bahá'í representatives to the UN Non-Governmental Organizations Regional Conferences held in Den Pasar on the island of Bali. At that occasion the Guardian cabled: PRAYERS SURROUNDING YOU - SHOGHI. **[84]** Because of the unstable political situation Marie Buys and De Borst's fiancee remained in Holland.*

Comments

Baha'i History - October 25. On this date in 1970, the UHJ wrote the NSA of Iran that "Payment of Huququ'llah is a spiritual obligation binding on the people of Baha...Every devoted believer who is able to meet the specified conditions, must pay the Huququ'llah, without any exception..."

Original file: 0811.html (position #45)

October 25. On this date in 1970, the Universal House of Justice wrote the National Spiritual Assembly of Iran that "Payment of Huququ'llah is a spiritual obligation binding on the people of Baha. The injunction is laid down in the Most Holy Book, and clear and conclusive explanations are embodied in various Tablets. Every devoted believer who is able to meet the specified conditions, must pay the Huququ'llah, without any exception. Indeed according to the explicit Text of the Most Holy Book, failure to comply with this injunction is regarded as a betrayal of trust, and the divine call: 'Whoso dealeth dishonestly

with God will in justice be exposed,' is a clear reference to such people."

1044. Payment of the Huqúqu'llah is a Binding Spiritual Obligation--Conduces to Prosperity and Honour, Ensures Attainment of True Happiness

"Payment of Huqúqu'llah is a spiritual obligation binding on the people of Bahá. The injunction is laid down in the Most Holy Book, and clear and conclusive explanations are embodied in various Tablets.

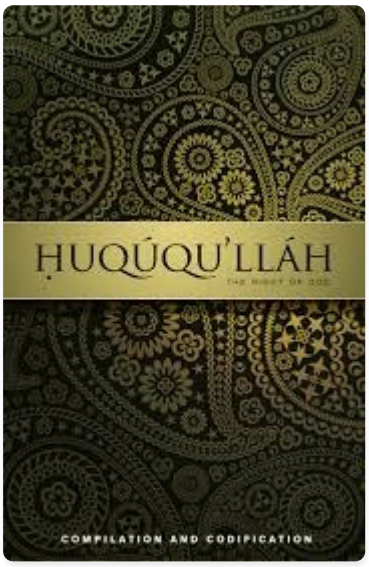
"Every devoted believer who is able to meet the specified conditions, must pay the Huqúqu'llah, without any exception. Indeed according to the explicit Text of the Most Holy Book, failure to comply with this injunction is regarded as a betrayal of trust, and the divine call: 'Whoso dealeth dishonestly with God will in justice be exposed,' is a clear reference to such people.

"The Centre of the Covenant has affirmed the obligation of Huqúq in these words: 'The Lord as a sign of His infinite bounties hath graciously favoured His servants by providing for a fixed money offering (Huqúq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things'.

"This weighty ordinance, as testified by the Pen of Glory is invested with incalculable benefit and wisdom. It purifies one's possessions, averts loss and disaster, conduces to prosperity and honour and imparts divine increase and blessing. It is a sacrifice offered for and related to God, and an act of servitude leading to the promotion of His Cause. As affirmed by the Centre of the Covenant, Huqúq offerings constitute a test for the believers and enable the friends to become firm and steadfast in faith and certitude.

"In brief, payment of Huqúqu'llah is one of the binding spiritual responsibilities of the followers of Bahá'u'lláh and the proceeds thereof revert to the Authority in the Cause to whom all must turn. Moreover, the Ancient Beauty--magnified be His praise--has affirmed that after the establishment of the Universal House of Justice necessary rulings would be enacted in this connection in conformity with that which God has purposed, and that no one, except the Authority to which all must turn, has the right to dispose of this Fund. In other words, whatever portion of one's wealth is due to the Huqúqu'llah belongs to the World Centre of the Cause of God, not to the individuals concerned.

> *"Thus the friends should not follow their own volition and judgement in using any of the funds set aside for Huqúqu'llah for any other purpose, even for charitable contributions of the Faith.*
>
> *"We earnestly hope that everyone may be privileged to observe this sacred and blessed obligation which would ensure the attainment of true happiness and would serve to promote the execution of Bahá'í enterprises throughout the world.*
>
> *"Verily God is Self-Sufficient above the need of His creatures."*
>
> *(From a letter of the Universal House of Justice to the National Spiritual Assembly of Iran, October 25, 1970, translated from the Persian: Ibid., Extract No. 100)*



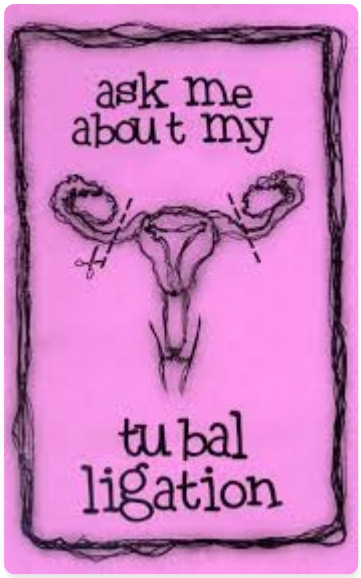
Comments

Baha'i History - October 25. On this date in 1971, the UHJ wrote an individual "It is clear that to have a surgical operation merely to avoid unwanted children is not acceptable."

Original file: 0810.html (position #44)

October 25. On this date in 1971, the Universal House of Justice wrote "It is clear that to have a surgical operation merely to avoid unwanted children is not acceptable."

> *1166. Should Take into Consideration Availability, Reliability and Reversibility of Operation*
>
> *"It is clear that to have a surgical operation merely to avoid unwanted children is not acceptable. However, as in the case of abortion, circumstances might exist in which such an operation would be justified. Individual believers called upon to make such a decision must be guided by the Bahá'í principles involved, the best professional advice available to them, and their own consciences. In arriving at a decision the parties must also take into consideration the availability, reliability and reversibility of all contraceptive methods."*
>
> *(From a letter written on behalf of the Universal House of Justice to an individual believer, October 25, 1971)*



Comments

October 25. On this date in 1984, the UHJ wrote "...While artificial insemination is a very different process from in-vitro fertilization...to be acceptable to Bahá'ís the egg cell of the wife should be fertilized by the sperm of the husband in the procedure."

Original file: 0809.html (position #43)

October 25. On this date in 1984, the UHJ wrote "...While artificial insemination is a very different process from in-vitro fertilization, the principle enunciated by the Guardian is the same, namely, that to be acceptable to Bahá'ís the egg cell of the wife should be fertilized by the sperm of the husband in the procedure."

> *1168. In-Vitro Fertilization and Surrogate Mothers*
>
> *"The queries you raise about donors of eggs or sperm in cases of infertility and the state of the souls of frozen embryos relate to the broader question of the Bahá'í attitude toward recent advances in medical science which increase the probability of conception in cases of infertility.*

> *"The Bahá'í view is very balanced. While appreciating the value of the new medical techniques which enable previously childless couples to enjoy the blessings of a family, the teachings define such limits as are necessary to preserve the dignity of the individual and the sanctity of marriage.*
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>
> *"The spiritual and social implications involved in the use of surrogate mothers to provide for the gestation of the embryo, even when the embryo results from the fertilization of the husband's sperm and the wife's egg cell which is later implanted into the womb of the third party, are too far-reaching for such a procedure to be permissible to Bahá'ís."*
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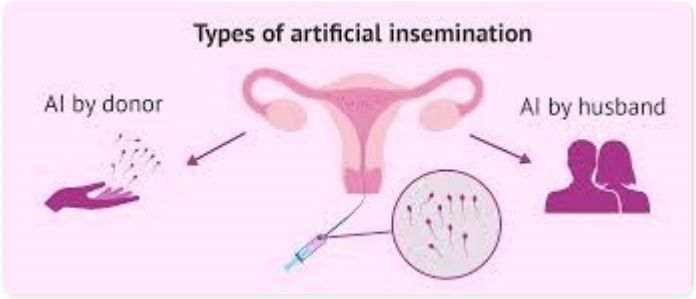

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(From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, October 25, 1984)

Comments

October 25. On this date in 2002, the Gainesville Sun quoted Suheil Badi Bushrui, Baha'i Chair at the U of M, as saying "Gradually the United Nations will become an international state....And the United States can't become the real leader of the world without the U.N. It is a match made in heaven."

Original file: 0807.html (position #41)

October 25. On this date in 2002, the Gainesville Sun quoted Suheil Badi Bushrui, the Baha'i Chair for World Peace at the University of Maryland, as saying "Gradually the United Nations will become an international state," Bushrui said. "But it cannot be done without the United States. And the United States can't become the real leader of the world without the U.N. It is a match made in heaven."

Professor Advocates a World Government

By ERICH SEAN-PAUL SPIVEY

The progression of human organization from tribes to cities to nations will eventually evolve into the United Nations acting as the world's government, according to a University of Maryland conflict management professor who spoke Thursday in Gainesville.

He said an international government would be in a better position to deal with world terrorism.

Suheil Badi Bushrui said a worldwide communications system, an international language and uniform currency are required to form the international government.

"Gradually the United Nations will become an international state," Bushrui said. "But it cannot be done without the United States. And the United States can't become the real leader of the world without the U.N. It is a match made in heaven."

Bushrui addressed about 100 people Thursday at the Gainesville Woman's Club, which hosted a daylong event called "A Global Response to Terrorism: The U.N.'s Role." Bushrui is the Baha'i Chair for World Peace in the Center for International Development and Conflict Management at the University of Maryland. He was honored by the British House of Lords two years ago and was a senior adviser on cultural issues for the president of the Republic of Lebanon from 1982 to 1988.

Thursday's event was organized by the Gainesville chapter of the United Nations Association in observance of United Nations Day. "The United Nations should become a circle of light and love that takes everybody in," Bushrui said.

***Bushrui said the United Nations should be the center of a "new world order" that changes the current political, economic and moral standards.** His 50-minute speech also addressed the civil rights movement and religious differences.*

"Islam is innocent of those who use it for their own political gain," Bushrui said. "Religion can be manipulated to serve evil ends. . . . The terrorists who struck on Sept. 11 don't represent any nation, religion or spirit. They represent evil, which

> *has no religion or geographic location."*
>
> *©Copyright 2002, Gainsville Sun*

Comments

October 25. On this date in 1949, Shoghi Effendi referred to homosexuality as a "shameful sexual aberration" that "We must try and help the soul to overcome."

Original file: 0806.html (position #40)

October 25. On this date in 1949, Shoghi Effendi referred to homosexuality as a "shameful sexual aberration" that "We must try and help the soul to overcome."

> *Bahá'u'lláh has spoken very strongly against this shameful sexual aberration, as He has against adultery and immoral conduct in general. We must try and help the soul to overcome them. (25 October 1949)*

Comments

October 26, 1925, Shoghi Effendi wrote "to the esteemed editor of the La Nova Tago, the International Bahá'í Esperanto Gazette" his "great desire to promote in such parts of the Bahá'í world...international language which is of such an obvious and practical utility to our steadily advancing Cause."

Original file: 0805.html (position #39)

October 26. On this date in 1925, Shoghi Effendi wrote "to the esteemed editor of the "La Nova Tago", the International Bahá'í Esperanto Gazette" his "great desire to promote in such parts of the Bahá'í world as present circumstances permit the study of an international language which is of such an obvious and practical utility to our steadily advancing Cause."

> *26 October 1925*
>
> *To the esteemed editor of the "La Nova Tago", the International Bahá'í Esperanto Gazette My dear fellow-worker:*
>
> *It has given me the greatest pleasure to receive the first issues of the Bahá'í Esperanto Gazette, and to learn of the splendid start you have made along a path which I am certain will lead you ultimately to glorious and abiding success.*
>
> *I hail the inauguration of an international Bahá'í Organ, so vitally needed at the present stage of our work, and destined to render services that are unique in their character to the component parts of the ever-expanding Bahá'í world.*
>
> *Though limited in its sphere of influence, and modest in features, yet it shall, due to the vital position it fulfills, grow from strength to strength and vindicate its claim as the one medium of international Bahá'í intercourse. That it may achieve this purpose, it is incumbent upon those who are responsible for its publication and development to devise ways and means for the establishment and maintenance of regular and frequent communications with the various Bahá'í National Spiritual Assemblies, that in time this promising Magazine may faithfully portray with force and beauty the diverse achievements of Bahá'í communities throughout the world.*
>
> *I assure you of my deepest interest in this fresh field of Bahá'í enterprise, and of my great desire to promote in such parts of the Bahá'í world as present circumstances permit the study of an international language which is of such an obvious and practical utility to our steadily advancing Cause.*
>
> *May `Abdu'l-Bahá bless richly your efforts,*
>
> *Your brother and fellow-worker*

On February 12, 1913, 'Abdu'l-Bahá' had addressed the Paris Esperanto Society where he stated "everyone of us must study this language and make every effort to spread it so that each day it may receive a wider recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools."

'Abdu'l-Bahá's February 12, 1913 talk to the Paris Esperanto Society, was reported in the "Star of the West" magazine...

> *Praise be to God, that Dr Zamenhof has created the Esperanto language. It has all the potential qualities of universal adoption. All of us must be grateful and thankful to him for his noble effort, for in this matter he has served his fellowmen well. He has constructed a language which will bestow divine benefits on all peoples. With untiring efforts and self-sacrifice on the part of its devotees it gives promise of universal acceptation. Therefore* ***everyone of us must study this language and make every effort to spread it so that each day it may receive a wider recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. I hope that the business of the future conferences and congresses will be carried on in Esperanto. In the future two languages will be taught in the schools, one the native tongue, the other the international auxiliary language.*** *Consider today how difficult is human communication. One may study 50 languages and yet travel through a country and still be at a loss. I, myself, know several of the Oriental languages, but know no Western tongue. Had this universal language pervaded the globe, I should have studied it and you would have been directly informed of my thoughts and I of yours and a special friendship would have been established between us.*
>
> ***Please send some teachers to Persia, if you can, so that they may teach Esperanto to the young people. I have written asking some of them to come here to study it.***
>
> *I hope that it will be promulgated very rapidly - then the world of humanity will find eternal peace; all the nations will associate with one another like mothers and sisters, fathers and brothers, and each individual member of the body politic will be fully informed of the thoughts of all*

This talk was also covered in J.E. Esselmont's book *Bahá'u'lláh and the New Era* quotes 'Abdu'l-Bahá in the chapter entitled *Universal Language*:

> *At an Esperanto banquet given in Paris in February 1913, 'Abdu'l-Bahá said:—*
>
> *Today one of the chief causes of the differences in Europe is the diversity of languages. We say this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet language is the greatest barrier between them. Were a universal auxiliary*

language in operation they would all be considered as one.

His Holiness Bahá'u'lláh wrote about this international language more than forty years ago. He says that as long as an international language is not adopted, complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language.

Generally speaking, the whole people of the Orient are not fully informed of events in the West, neither can the Westerners put themselves in sympathetic touch with the Easterners; their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of a universal language, the Western books could easily be translated into that language, and the Eastern peoples be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the people in the West. The greatest means of progress towards the union of East and West will be a common language. It will make the whole world one home and become the strongest impulse for human advancement. It will upraise the standard of the oneness of humanity. It will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races.

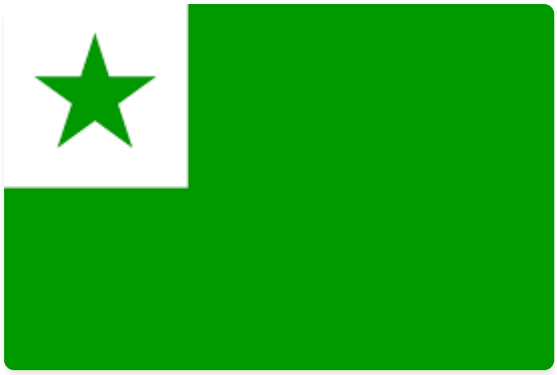
Now, praise be to God that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. With untiring effort and self-sacrifice on the part of its devotees Esperanto will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world, and become a part of the curriculum in all the public schools. I hope that Esperanto will be adopted as the language of all the future international conferences and congresses, so that all people need acquire only two languages—one their own tongue and the other the international language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations.

> ***If one studies fifty languages one may yet travel through a country and not know the language. Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread.***

In the past, Bahá'ís were more active in learning and encouraging the learning of Esperanto, and the links between Esperanto and the Bahá'í Faith are numerous. Ehsan Yarshater, the ex-Bahá'í founder and editor of Encyclopedia Iranica, notes how as a child in Iran he learned and taught Esperanto and that when his mother was visiting Haifa he wrote her a letter in Persian as well as Esperanto. L.L. Zamenhof's daughter, Lidia Zamenhof was a convert to the Bahá'í Faith. At the request of 'Abdu'l-Baha, Agnes Baldwin Alexander became an early advocate of Esperanto and used it to spread the Bahá'í teachings at meetings and conferences in Japan.

Due to the failure of Esperanto to gain significant traction, however, 'Abdu'l-Bahá's statements have been backtracked, such that Shoghi Effendi said

> *Regarding the subject of Esperanto; it should be made clear to the believers that* ***while the teaching of that language has been repeatedly encouraged by 'Abdu'l-Bahá, there is no reference either from Him or from Bahá'u'lláh that can make us believe that it will necessarily develop into the international auxiliary language of the future.*** *Bahá'u'lláh has specified in His Writings that such a language will either have to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between the nations and peoples of the world. Pending this final choice, the Bahá'ís are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate intercommunication between individuals, groups and Assemblies throughout the Bahá'í world in the present stage of the evolution of the Faith.*



Comments

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other parts of the world are close and dear to my heart. Upon them rests the supreme and challenging responsibility to promote the interests of the Cause of God in the days to come, to co-ordinate its world-wide activities, to extend its scope, to safeguard its integrity, to exalt its virtues, define its purpose, and translate its ideals and aims into memorable and abiding achievements. Theirs is a mighty task, at once holy, stupendous and enthralling. May the spirit of Bahá'u'lláh protect, inspire and sustain them in the prosecution of their divinely-appointed task!

(26 October 1932 to an individual believer, published in "Bahá'í News" 443 (February 1968), p. 8)

Comments

Baha'i History - October 26. On this date in 1912, the Sacramento California Union newspaper had an article introducing "'Abdu'l-Bahá Abbas, the Persian prophet and world leader of the Bahá'í movement...which already has 12,000,000 followers in the world."

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> *Persian Prophet, Leader of Bahá Movement, Lectures on Doctrines*
>
> *Sacramento California Union*
>
> *October 26, 1912*

New York, NY

'Abdu'l-Bahá Abbas, the Persian prophet and world leader of the Bahá'í movement, last night at the Hotel Sacramento expounded the doctrine and principles of his cause to an audience of mixed nationalities. Universal brotherhood, international peace, religious unity and the establishment of an ultimate world tribunal of arbitration make up the chief foundations for the movement which already has 12,000,000 followers in the world.

The venerable prophet, with his long gray beard, cloak and turban, spoke in Persian. His remarks were translated by Dr. Ameen Fareed, a graduate of the University of Illinois, and also of Johns Hopkins university. In appearance he represented a true incarnation of the far Eastern patriarchs and prophets of old.

ON TOUR OF UNITED STATES.

'Abdu'l-Bahá's home is in Mount Carmel, Syria. He arrived in New York April 7, 1912, and is touring the United States. This is his first visit to this country. To a Union reporter, in his apartment at the Hotel Sacramento yesterday afternoon following his arrival from San Francisco, he grave a brief synopsis of what the Bahá'í movement really stands for.

Universal peace is possible, he claims, only through the harmonizing of religious differences among races and nations. Jews, Christians, Mohammedans, Hindus and believers of all Divine religions, he declares, if they go back to the fundamental principles of their respective religions will find a common meeting ground. All religion, he asserts, after a lapse of centuries have been corrupted by dogmas.

EXPOUNDS PRINCIPLES.

Summarizing the Bahá'í idea he dictated the following statement, declaring its purpose to be: To invetsigate reality or truth; the declaration concerning the oneness or solidity of human kind, meaning God is one and humanity is one; international peace among races, among nations and among religions; the comparison of religion with science with a view of conforming the two; the general spread of education; international language as a means of international communication; the adoption of the Bahá'í formula for a definite regime of economics, which although it conserves the social degrees makes it possible for each individual to enjoy fully the resources of the Creator; the equality of rights, spiritual solidity and, heavenly fraternity; the establishment of an international

parliamentary tribunal to which all nations shall send authorized representatives to settle by arbitration international disputes.

'Abdu'l-Bahá's party is composed of four other Persians and a Japanese fugitive [should read "Fujita"]. In the party are Dr. Ameen Fareed, Mirzra Ahmad Sahrab, Mizra Mahmood, and Mirza Ali Abkar.

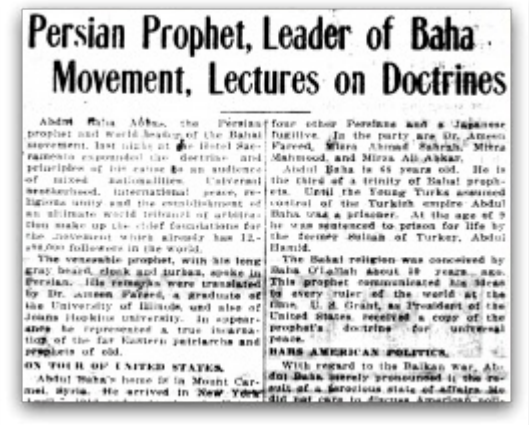
'Abdu'l-Bahá is 68 years old. He is the third of a trinity of Bahá'í prophets. Until the Young Turks assumed control of the Turkish empire 'Abdu'l-Bahá was a prisoner. At the age of 9 he was sentenced to prison for life by the former Sultan of Turkey, 'Abdul Hamid.

The Bahá'í religion was conceived by Bahá'u'lláh about 50 years ago. This prophet communicated his ideas to every ruler of the world at the time. U.S. Grant, as President of the United States, received a copy of the prophet's doctrine for universal peace.

BARS AMERICAN POLITICS.

With regard to the Balkan war, 'Abdu'l-Bahá merely pronounced it the result of a ferocious state of affairs. He did not care to discuss American politics, although he declared himself interested in the outcome of the coming election.

A few days ago 'Abdu'l-Bahá spoke to the students of Stanford university. He is now on his way to Salt Lake. On his return trip across the continent he will speak in Salt Lake, Denver, Omaha, Chicago, Des Moines, and other larger cities of the middle West and East. He will repeat his lecture at the hotel this morning at 9 o'clock. He will leave Sacramento today to continue his journey East.



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> *To Siyyid Mustafá Rúmí*
>
> *October 26, 1932*
>
> *Dear Bahá’í brother,*
>
> *Shoghi Effendi wishes me to acknowledge the receipt of your letter dated October 10th 1932 regarding the translation of Dr. Esslemont’s book into Burmese.*
>
> *He was very glad to learn that the work is progressing gradually and surely, and that already a considerable amount of pages have been translated. He hopes that until the expiration of the time appointed the work will be completed. It is however very necessary that the reviewing committee go over the book very carefully, because a newcomer is generally not familiar with Bahá’í terminology or method of expression.*

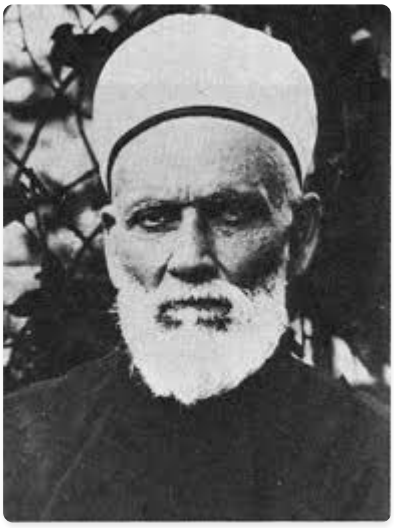
The Guardian hopes that the financial part of the work will also be solved. Such matters have never blocked the way of the friends or even retarded their progress. Let us have faith in God's mighty hand and He will surely help us. Please convey Shoghi Effendi's greetings to all the friends. He sincerely hopes that they will always be guided in their work of serving the Cause and that they will succeed to attract many souls into a full acceptance of Bahá'u'lláh and His divine message.

Assuring you of Shoghi Effendi's prayers and best wishes.

Dear and valued brother:

Your welcome letter imparted joy and abiding consolation to my heavy-laden heart. I so deeply appreciate your inspiring efforts, as well as the diligent and self-sacrificing endeavours of your devoted co-workers Mandalay, Rangoon and Kunjangoon. I wish to associate myself with their high efforts and am enclosing the sum of £9 in order to assist and hasten the completion of the translation of the book into Burmese. Sixteen printed translations have been already gathered together and placed in the Mansion of Bahá'u'lláh at Bahjí close to His Sacred Shrine, and the book is now being translated into sixteen additional languages including the Burmese. Persevere in your efforts, never feel disheartened and rest assured and confident. Your true brother,

Shoghi



Comments

October 26. On this date in 2000, Jeffery Huffines wrote a column on Bahá'í elections. He was serving as chairman of the LSA of Teaneck, UN representative for the NSA of the US, and Chair of the NGO/DPI Executive Committee (the official liaison between NGOs and the UN Dept. of Public Information).

Original file: 0801.html (position #35)

October 26. On this date in 2000, Jeffery Huffines wrote a column on Bahá'í elections titled "Baha'is embrace democracy, but shun campaigning". He was serving as chairman of the LSA of Teaneck, UN representative for the NSA of the US, and Chair of the NGO/DPI Executive Committee, which is the official liaison between UN-associated NGOs and the UN Department of Public Information.

In 1951, Shoghi Effendi, as Guardian, appointed members to the International Bahá'í

Council, naming Mason Remey as the Council's President and describing it as an embryonic international House of Justice.

When Shoghi Effendi died in 1957 without having appointed a successor Guardian, as confirmed by a "Unanimous Proclamation of the 27 Hands of the Cause of God", the Hands of the Cause of God elected from among their own nine individuals who would serve as Custodians to help lead the transition of the International Bahá'í Council, into the Universal House of Justice.

In 1961 the International Bahá'í Council was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first Universal House of Justice was elected, and its members are elected every five years by members of each Bahá'í National Spiritual Assembly in the world. In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. New members are currently generally elected from the appointed institutions of the Bahá'í administration, particularly the International Teaching Centre. In fact, all of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In council democracies, these career bureaucrats were known as the nomenklatura.

With the eventual passing of the individual Hands of the Cause of God appointed by Shoghi Effendi and without a Guardian to appoint additional Hands, the Universal House of Justice saw the need for developing an institution for the purpose of performing the Hands' function of protection and propagation of the Faith.

In 1968 the Continental Board of Counselors was formed. The Counselors appoint Auxiliaries collectively referred to as Auxiliary Boards in smaller regional areas, who in turn appoint their own Assistants to work in localities. Auxiliary Board Members for Protection are charged with watching over the security of the Bahá'í Faith, and Auxiliary Board Members for Propagation are responsible for working with the grassroots on the global Plans established by the Universal House of Justice. Originally, members of the Auxiliary Boards were appointed by and served under the Hands of the Cause of God who directed their efforts worldwide. The first members of the Auxiliary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the Institution of the Counselors was formed. Also in 1973, the International Teaching Centre was first formed by the Universal House of Justice, and originally consisted of the 17 Hands of the Cause still living at that time, plus three Counsellor members. The number of Counsellor members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The Counsellor members of the International Teaching Centre are appointed by the Universal House of Justice to five-year terms that begin shortly after the International Convention and election of the Universal House of Justice.

From *The Record* newspaper of Bergen County, New Jersey...

> *Baha'is embrace democracy, but shun campaigning*
>
> *Thursday, October 26, 2000*
>
> *By JEFFERY HUFFINES*
>
> *Every four years the American people engage in the ultimate act of faith for a democracy: the election of a person to occupy the highest office in the land.*
>
> *Unfortunately, it is a faith that is put to the test for many people even before they get to the voting booth because of the unrestrained partisanship of the campaign trail that sells candidates to the highest bidder and trivializes serious issues beyond recognition.*
>
> *Although democracy has been embraced at least in name by a majority of countries in the world since the end of the Cold War, partisan politics, regardless of party or country, continues to wreak havoc on the body politic. The rhetoric of divisiveness and antagonism, together with the cynicism and apathy it produces, remains much the same.*
>
> *Members of the Baha'i faith, the second most widespread religion in the world, with 5 million followers from more than 2,000 tribes, races, and ethnic groups, have a radical solution to the problem of partisan politics. Baha'is as a matter of moral principle refuse to campaign for political office or help others to do so.*
>
> *As a religious community, Baha'is are not unique in eschewing any form of political endorsement or engagement in party politics as a strictly non-partisan organization.*

What is perhaps unique is that while exercising the right to vote as a civic obligation, individual Baha'is refuse to participate in the political theater of party politics, with its nominations, electioneering, and campaign funding that have long been such familiar features of democratic life.

Moreover, the culture of opposition, propaganda, adversarial debate, and pandering associated with partisan politics brings out the worst aspects of human ambition and ego. Baha'is believe that such practices are fundamentally divisive and, hence, contrary to their primary goal of establishing a unified, harmonious society.

In this respect, Baha'is throughout the world participate in democratic elections without party affiliation. Baha'is vote on the merits of the individual, rather than because he or she belongs to one party or the other.

The prohibition against party membership is premised on the conviction that party politics, despite impressive contributions to human progress in the past, is no longer capable of achieving the unity of purpose required for society to meet the complex needs that its increased maturity now demands.

Baha'is shun the ambitious pursuit of power and refuse to sacrifice principle for political expediency, in the belief that moral means must justify moral ends if praiseworthy results are to be achieved.

This is not to say that Baha'is do not believe in public service. Quite the contrary.

Baha'is sponsor social and economic development projects throughout the world and work with other organizations at every level in the promotion of human rights, the status of women, global prosperity, and moral development. Baha'is seek to work with others to build a community whose concept of leadership includes trustworthiness, wisdom, and willingness to sacrifice for the common good, with its highest expression being service to humanity.

In so doing, individual Baha'is are free to to accept governmental appointments and to hold public office as long as they are not forced to declare party allegiances or to campaign for office against others.

Baha'u'llah, the prophet-founder of the Baha'i faith, who was exiled and imprisoned for nearly 40 years during the latter half of the 1800s by the despots who ruled the Persian and Ottoman empires, created a system of governance unique in religious

history.

He made voting the very means for choosing the leadership of the religious community he founded. In place of clergy who have traditionally guided the faithful in most religious communities, Baha'is elect the membership of local and national councils every year by secret ballot in an atmosphere of prayer, and without nominations or campaigning. Those councils are responsible for the administration and spiritual guidance of the Baha'i community.

Today there are more than 12,500 local councils in more than 190 countries, whose national councils gather every five years in Haifa, Israel, to elect the Baha'i international governing council, the Universal House of Justice.

Jeffery Huffines is the chairman of the Local Spiritual Assembly of the Baha'is of Teaneck. He works in New York as the U.N. representative for the Baha'is of the United States.

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Comments

Baha'i History - October 26. On this date in 2013, Ahang Rabbani died. A prolific Bahá’í translator and historian who served as director of statistics at the Bahá’í World Centre from 1981 to 1988. His translation are said to whitewash, censor,and obfuscate problematic matters in Bahá’í scripture.

Original file: 0800.html (position #34)

October 26. On this date in 2013, Ahang Rabbani died. A prolific Bahá’í translator and historian who served as director of statistics at the Bahá’í World Centre from 1981 to 1988. His translation are said to whitewash, censor,and obfuscate problematic matters in Bahá’í scripture.

From the chapter titled "Dr Ahang Rabbani: A translator in good faith or a Baha’i whitewasher" in the book *Twelve Principles: A Comprehensive Investigation on the*

> *While investigating how Baha'is censor and hide problematic matters in their scripture which had been inadvertently exposed by Dr Rabbani (the case has been documented in another article here), it was realized that Ahang Rabbani himself had distorted a number of very problematic statements while translating the volumes that he had been working on. In two cases, these distortions are amended by footnotes which state the translations are approximate/not precise, while in fact they are neither but an outright twisting of the truth.*
>
> *In this article we will analyze the distortions introduced by Dr Rabbani in the work A Lifetime with Abdu'l-Bahá: Reminiscences of Khalil Shahidi. Also, a single quote from another one of his translations which is worthy of mentioning will be presented.*
>
> *...*
>
> *Pay attention to the following quote from Abdu'l-Baha:*
>
> > *"If you ask about Tiberius, know that its stones are black, its inhabitants are Jewish and their appearance is basic." (Ahang Rabbani, A Lifetime with 'Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p. 68)*
>
> *Dr Rabbani writes a footnote at the end of this statement: "The narrator gives this statement in both original Arabic and translation in Persian. Translation of the final phrase is not precise." (footnote no. 74)*
>
> *...*
>
> *The two arrows point to two sentences: one in Arabic and the same sentence again in Farsi:*
>
> > *" وجوههم كالقرد"*
> >
> > *" صورتهایشان مانند میمونان است"*

The translation of these statements is this:

> *"their appearance is like monkeys/apes"!*

So this is what Abdu'l-Baha had said about the Jews of Tiberius:

> *"If you ask about Tiberius, know that its stones are black, its inhabitants are Jewish and their appearance is like monkeys/apes."*

This is how it was translated by the professional Baha'i translator who is no longer amongst us:

> *"If you ask about Tiberius, know that its stones are black, its inhabitants are Jewish and their appearance is basic."*

...

According to Ahang Rabbani, this is how Abdu'l-Baha had compared Baha'is with non-Baha'is:

> *"'Abdu'l-Bahá said, "The least of the friends is better than the fairest of the nonbelievers." Moreover, He used to say, "The worst of the friends is better than the best of the nonbelievers."" (Ahang Rabbani, A Lifetime with 'Abdu'l-Bahá: Reminiscences of Khalíl Shahídí*, p. 81)*

...

The section marked in red that has been uttered by Abdu'l-Baha reads:

> *"یک کاکاسیاه احباب بهتر از یک حوریه اغیار است"*

Which translates to:

> *"A Baha'i nigger is better than a non-Baha'i nymph"!*

Apologies for using the n word! The original Farsi word Abdu'l-Baha used is 'kaka siah' (کاکا سیاه) which is the equivalent of 'nigger' in English.

Compare with Rabbani's translation:

> *"The least of the friends is better than the fairest of the nonbelievers."*

What is more shameful is the fact that the word 'least' has been used as an equivalent for 'nigger'!

...

Pay attention to the following quote:

> *"One of the pillars of the Covenant-breakers was named Muhammad-Javád Qazvíní. When he strolled, he held his neck exceedingly straight, particularly if he came upon the friends or His blessed Temple ['Abdu'l-Bahá]. 'Abdul-Bahá would say, "He is like someone with a back injury, and forced to hold his neck straight to ease the pain." (Ahang Rabbani, A Lifetime with 'Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p. 91)*

What was so special about the last sentence that needed to be mentioned in the memoirs: "He is like someone with a back injury, and forced to hold his neck straight to ease the pain."

...

The section underlined in red reads:

> *"این مثل الاغی می ماند که کمرش زخم شده باشد و از شدت درد گردنش را شق نگه دارد."*

Which translates to:

> *"He is like a donkey with a back injury, and forced to hold his neck straight to ease the pain."*

Abdu'l-Baha has compared a covenant-breaker with a donkey. This isn't strange from Abdu'l-Baha. After all he is the son of Baha'u'llah who would refer to his deniers and enemies as donkeys, pigs, and dogs. *Now, compare with Dr Rabbani's translation:*

> *"He is like someone with a back injury, and forced to hold his neck straight to ease the pain."*

Dr Rabbani writes in the footnote that this is "an approximate translation". Apparently, in the Baha'i teachings, 'donkey' is an approximate translation for 'someone'!

...

According to Ahang Rabbani this is how Abdu'l-Baha responded to a Jew he was debating:

> *"'Abdu'l-Bahá immediately responded back with the lines,*
>
> > *This faith is true, that a delight!*
> >
> > *and yet the mob, an ugly sight,*
> >
> > *Protested it with all their might!*

> *I wish I knew which one was right!*

> *However, while He was saying, "and yet the mob, an ugly sight," He was pointing to him with His blessed hand, meaning, "You are that ugly sight who denies these two Dispensations." (Ahang Rabbani, A Lifetime with 'Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, pp. 23-24)*

The original words (see image below) that Dr Rabbani has translated as "yet the mob, an ugly sight" read as:

> *"و لکن القوم القبیح"*

These words translate to: "But the ugly people/race." This is the first distortion in the translation. The second distortion occurs in the sentence: "You are that ugly sight." In the original Farsi, the word translated as 'You' has been used in the plural form (shoma-ha) which means Abdu'l-Baha was referring to all Jews not just the person he was conversing with. Abdu'l-Baha directly calls the followers of Judaism an "ugly people/race." This statement has been clearly distorted in the translation.

Ironically, Dr Rabbani states that he has made great effort to translate this work precisely and in the style and manner of the original text:

> *"Since the account is a primary source document, every effort was made to translate it precisely in the style and manner of the original, in hope that by so doing it would convey a flavor of the original text." (Ahang Rabbani, A Lifetime with 'Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p. 8)*

We'll leave it to the readers to Judge Dr Rabbani on this statement.

...

Comments

Baha'i History - October 27. On this date in 1948, Shoghi Effendi cabled British Bahá'ís about the pending arrival of Yúnis Afrukhtih for medical treatment. Abdu’l-Bahá's interpreter from 1900 to 1909, he authored "Memories of Nine Years in Akka," which covers the early history of Covenant-breaking

Original file: 0799.html (position #33)

October 27. On this date in 1948, Shoghi Effendi cabled British Bahá'ís about the pending arrival of Yúnis Afrukhtih for medical treatment. Dr. Yúnis Afrukhtih, who served as ‘Abdu’l-Bahá's secretary and interpreter from 1900 to 1909, authored *Khatirát-i-Nuh-Saliy-i-‘Akká* which was translated into English as *Memories of Nine Years in Akka* by Riaz Masrour. The book includes an extensive discussion of the history of Covenant-breaking.

27 October 1948

DR. YUNIS AFRUKHTEH STAUNCH DISTINGUISHED SERVANT FAITH PROCEEDING ENGLAND MEDICAL TREATMENT EXTEND ASSISTANCE ADVISED HIM HELP TEACHING WORK BRITAIN.

SHOGHI RABBANI

Comments

October 27. On this date in 2010, the Universal House of Justice addressed a letter to an American Bahá’í "With respect to your question concerning the position Bahá’ís are to take regarding homosexuality and civil rights."

October 27. On this date in 2010, the Universal House of Justice addressed a letter to an American Bahá’í "With respect to your question concerning the position Bahá’ís are to take regarding homosexuality and civil rights."

National Spiritual Assembly

of the Bahá'ís of the United States

January 3, 2011

To the American Bahá’í community

Dearest Bahá′í Friends,

The National Spiritual Assembly understands that homosexuality is a subject of particular interest and concern to many in this country and is, therefore, moved to share with you a letter dated October 27, 2010, written on behalf of the Universal House of Justice on this

topic. A copy of the letter—addressed to an American Bahá'í—was received by our Assembly, and the Supreme Body has kindly granted us permission to share it with you:

> *...With respect to your question concerning the position Bahá'ís are to take regarding homosexuality and civil rights, we have been asked to convey the following.*
>
> *The purpose of the Faith of Bahá'u'lláh is the realization of the organic unity of the entire human race, and Bahá'ís are enjoined to eliminate from their lives all forms of prejudice and to manifest respect towards all. Therefore, to regard those with a homosexual orientation with prejudice or disdain would be against the spirit of the Faith. Furthermore, a Bahá'í is exhorted to be "an upholder and defender of the victim of oppression", and it would be entirely appropriate for a believer to come to the defense of those whose fundamental rights are being denied or violated.*
>
> *At the same time, you are no doubt aware of the relevant teachings of the Faith that govern the personal conduct of Bahá'ís. The Bahá'í Writings state that marriage is a union between a man and a woman and that sexual relations are restricted to a couple who are married to each other. Other passages from the Writings state that the practice of homosexuality is not permitted. The teachings of Bahá'u'lláh on personal morality are binding on Bahá'ís, who strive, as best they can, to live up to the high standards He has established.*
>
> *In attempting to reconcile what may appear to be conflicting obligations, it is important to understand that the Bahá'í community does not seek to impose its values on others, nor does it pass judgment on others on the basis of its own moral standards. It does not see itself as one among competing social groups and organizations, each vying to establish its particular social agenda. In working for social justice, Bahá'ís must inevitably distinguish between those dimensions of public issues that are in keeping with the Bahá'í Teachings, which they can actively support, and those that are not, which they would neither promote nor necessarily oppose. In connection with issues of concern to homosexuals, the former would be freedom from discrimination and the latter the opportunity for civil marriage. Such distinctions are unavoidable when addressing any social issue. For example, Bahá'ís actively work for the establishment of world peace but, in the process, do not engage in partisan political activities directed against particular governments.*

We felt it important that the friends have access to this guidance from the House of Justice, and trust that you will find it helpful.

With loving Bahá′í greetings,

Kenneth E. Bowers

Secretary

Comments

October 27. On this date in 1951, the first Bahá'í marriage in Italy occurred when Alessandro Bausani married Elsa Scola Bausani on October 27, 1951. Alessandro Bausaniwas a noted Italian Orientalist who converted to the Bahá'í Faith on April 8, 1950.

Original file: 0797.html (position #31)

October 27. On this date in 1951, the first Bahá'í marriage in Italy occurred when Alessandro Bausani married Elsa Scola Bausani on October 27, 1951. Alessandro Bausani was a noted Italian Orientalist who converted to the Bahá'í Faith on April 8, 1950.

The *Encyclopædia Iranica* has an article about him.

Comments

October 27. On this date in 1986, the UHJ wrote that "it is an incontrovertible fact that all Manifestations of God known to us have been men. Moreover, it is a clear provision in Bahá'í administration that the Guardians were to be men and that membership on the Universal House of Justice ...."

Original file: 0796.html (position #30)

October 27. On this date in 1986, the Universal House of Justice addressed a letter to an individual believer who raised "two basic issues, that all the Manifestations of God known to us have been men, and that they have appeared in the East" and expressed a "desire to assist [his] daughters to overcome their perceptions of the unequal status of women." The Universal House of Justice stated that "it is an incontrovertible fact that all Manifestations of God known to us have been men. Moreover, it is a clear provision in Bahá'í administration that the Guardians were to be men and that membership on the Universal

House of Justice is confined to men."

Comments

October 27. On this date in 1941, Farzam Arbab, a UHJ member from 1993 to 2013, was born in Tehran, Iran. Farzam Arbab was the brother-in-law of Gustavo Correa, who was a UHJ member from 2008 to 2018. Several of the Arbabs and Correas lead various Bahá'í-affiliated NGOs and organizations.

October 27. On this date in 1941, **Farzam Arbab**, a UHJ member from 1993 to 2013, was born in Tehran, Iran. Farzam Arbab is the brother-in-law of Gustavo Correa, who was a UHJ member from 2008 to 2018. Several of the Arbabs and Correas lead various Bahá'í-affiliated NGOs and organizations.

Born in Tehran, Iran on October 27, 1941, **Farzam Arbab** would go on to earn a Bachelor of Arts degree from Amherst College in 1964 and a Doctor of Philosophy in physics from

the University of California, Berkeley in 1968. Shortly after earning his doctorate, Arbab moved to Colombia where he quickly established himself in the leadership in the Bahá'í community of that country and by 1970 was Chairman of the National Spiritual Assembly. While in Colombia he helped found Foundation for the Application and Teaching of the Sciences (FUNDAEC).

Initially elected in 1993 to the Universal House of Justice, the supreme governing body of the Bahá'í Faith, Farzam Arbab retired from that body in 2013. Before his election to the Universal House of Justice, in 1988, he was appointed to the International Teaching Centre. The International Teaching Centre, whose seat is at the Bahá'í World Centre in Haifa, Israel, is composed of nine Counsellors appointed by the Universal House of Justice and tasked with duties to stimulate and coordinate the Continental Board of Counselors and assist the Universal House of Justice in matters relating to the teaching and protection of the faith. All of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In 1980 he was appointed to the Continental Board of Counsellors for the Protection and Propagation of the Faith in the Americas, on which he served for eight years. From 1970 until 1980 he served as the Chairman for the National Spiritual Assembly of the Bahá'ís of Colombia. In 1980, while still a Counsellor, Arbab was on the initial board of directors for the Anís Zunúzí Bahá'í School in Haiti.

Farzam Arbab's son, **Paul Arbab**, is administrator at the Luxembourg-based Unity Foundation, which works with Luxembourg's Ministry of Foreign Affairs) and "a network of local development agencies assisting them in their efforts to build capacity amongst populations to take charge of their own social and economic development." "Born in the US, Paul grew up in Colombia. He holds an MBA and joined the board of Unity Foundation in January 2007. Since then he has been able to provide valuable input to the strategic direction of the Foundation. He is a proud father of two toddlers and strongly believes in the power of education." Unity Foundation is "governed by a board of directors which regularly meets to consult on the strategic direction of the organization. The day-to-day work is being carried out by the office team. Our external consultancy body, the Office of Social and Economic Development (OSED) in Haifa, Israel connects us to grass-root development agencies which have the capacity to work with external funding organization. OSED and the [Luxembourg] Ministry of Foreign Affairs act as two filters ensuring the quality and integrity of our projects."

Farzam Arbab's sister, **Haleh Arbab**, is currently director of the Institute for Studies in Global Prosperity, a non-profit educational and research organization "dedicated to

building capacity in individuals, groups and institutions to contribute to prevalent discourses concerned with the betterment of society" through "working in collaboration with the Bahá'í International Community." Born in Iran and educated in the United States, Haleh Arbab previously lived in Colombia from 1982 to 2005 where she worked with the Foundation for the Application and Teaching of the Sciences (FUNDAEC) and served as Rector of Centro Universitario de Bienestar Rural, a Colombian Bahá'í-inspired institute she helped found in 1988.

Farzam Arbab's brother-in-law, Haleh Arbab's husband, is **Gustavo Correa** who himself has been a member of the Universal House of Justice since 2008. Before his election to the Universal House of Justice, in 2005, Correa was appointed to the International Teaching Centre. Along with his brother-in-law, Farzam Arbab, Gustavo Correa was one of the founders of FUNDAEC and later served as its Director, the position currently held by his daughter, Bita Correa.

Farzam Arab's niece, **Bita Correa**, is a graduate of Bryn Mawr College. Aside from being FUNDAEC's current program director, Bita Correa participated as a member of the Bahá'í International Community's delegation to the 55th United Nations Commission for Social Development. A recent graduate of Bryn Mawr College, Bita Correa is the daughter of Haleh Arbab, Farzam Arbab's sister, and Gustavo Correa.

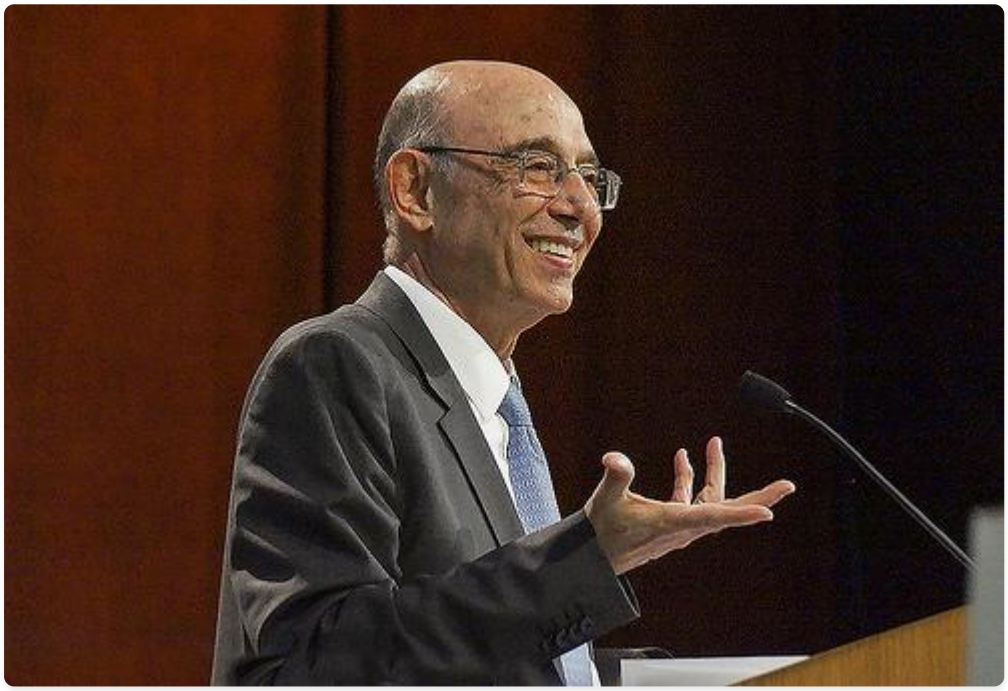
Farzam Arbab was one of the founders of FUNDAEC (Foundation for the Application and Teaching of the Sciences). He served as its Director from 1974 through 1988 and continues to serve on its board. FUNDAEC was established in 1974 by a group of professors at the University of Valle in Colombia who were looking for new strategies to develop the capacities of people and to generate knowledge in isolated regions of the country. In 2002, the Club of Budapest recognized FUNDAEC's new rural education model. The model, known as SAT (for "Sistema de Aprendizaje Tutorial, Spanish for "System for Tutorial Learning") started in 1980 and centers on the use of interactive workbooks facilitated by a tutor. In Colombia, these tutors are trained at the Center for Rural Education.

The SAT techniques Arbab helped develop at FUNDAEC have been applied to the Bahá'í community in the form of the Ruhi Institute, which was named after Arbab's father. Centered on Bahá'í study circles, the goal of the Ruhi Institute courses is to "evoke a transformative learning experience through a learner-centered, experiential, and collaborative approach facilitated by a tutor rather than an instructor, a teacher, or an expert." Among the principles of the Ruhi curriculum is the utilization of service projects to implement learning into tangible action.

The Universal House of Justice has encouraged the emulation of the Ruhi model throughout the global Bahá'í community. According to one researcher, the Ruhi Institute's method has resulted in "nonhierarchical, self-initiated, self-organized small groups engaged in study, teaching, and action" and is "becoming the core of Bahá'í community life worldwide as the outcome of a process that has sought to nurture the spiritual life of individuals and families and to establish social foundations for the vision and practice of religious world citizenship." Paul Lample, another member of the Universal Hose of Justice, has stated "Doubtless the institute and its curriculum will continue to evolve, both in content and form, to a level of greater complexity in regions and nations within the framework of the administrative order throughout the various stages of the Divine Plan in the second century of the Formative Age."

For a number of years now, Unity Foundation has collaborated with FUNDAEC and "since June 2013, Unity Foundation has renewed its collaboration with FUNDAEC."

On September 25, 2020, Farzam Arbab died in San Diego, California.



Comments

October 27. On this date in 1997, the UHJ wrote "...when Bahá'ís are teaching in an online "chat room" and Covenant-breakers intrude upon the discussion... refrain from knowingly engaging the Covenant-breakers in discussions and, in any case, should avoid being drawn into contentious ...."

Original file: 0794.html (position #28)

October 27. On this date in 1997, the Universal House of Justice wrote "The House of Justice feels that, when Bahá'ís are teaching in an online "chat room" and Covenant-breakers intrude upon the discussion, the friends should not feel obliged to sign off simply because Covenant-breakers are present in this virtual space. They should, however, refrain from knowingly engaging the Covenant-breakers in discussions and, in any case, should avoid being drawn into contentious or disputatious situations."

> *The House of Justice feels that, when Bahá'ís are teaching in an online "chat room" and Covenant-breakers intrude upon the discussion, the friends should not feel obliged to sign off simply because Covenant-breakers are present in this virtual space. They should, however, refrain from knowingly engaging the Covenant-breakers in discussions and, in any case, should avoid being drawn into contentious or disputatious situations.*
>
> *(From a letter dated 27 October 1997 written on behalf of the Universal House of Justice to an individual)*

Comments

Baha'i History - October 27. On this date in 1924, Firuz Kazemzadeh was born in Moscow, USSR, to a Russian mother and Iranian father employed at the Iranian embassy in Moscow. He would serve on the NSA of the US from 1963 to 2000 and become professor emeritus of history at Yale University.

Original file: 0793.html (position #27)

October 27. On this date in 1924, Firuz Kazemzadeh was born in Moscow, USSR, to a Russian mother and Iranian father employed at the Iranian embassy in Moscow. He would serve on the NSA of the US from 1963 to 2000 and become professor emeritus of history at Yale University.

Firuz Kazemzadeh was born in Moscow on October 27, 1924, to an Iranian father and a Russian mother. His father served in the Iranian embassy in Moscow. After completing his primary and secondary education in Moscow, Kazemzadeh (then aged 16) and his family moved to Iran. In 1944, during World War II, he travelled from Tehran to the United States and entered Stanford University, graduating in 1946 and obtaining an MA in 1947. In 1950 Kazemzadeh received a Ph.D. in Russian history from Harvard University.

Kazemzadeh taught at Harvard from 1954 to 1956, then moved to Yale where he was professor of history until his retirement as professor emeritus in 1992. While at Yale, he also served as Master of Davenport College. He was the author and co-author of a number of books on the history of Russia and Iran, as well as numerous articles and reviews for authoritative scholarly publications.

Between May 15, 1998 and May 14, 2003, Kazemzadeh served as a Commissioner on the United States Commission on International Religious Freedom, first appointed to this position in 1998 by President Bill Clinton, and in 2001, reappointed by US Senate Majority Leader Thomas Daschle.

Kazemzadeh was an adherent of the Bahá'í Faith and, from 1963 to 2000, served as a member of the National Spiritual Assembly of the Bahá'ís of the United States.

Firuz Kazemzadeh died, aged 92, on May 17, 2017.

Comments

Baha'i History - October 27. On this date 1981, the UHJ wrote Helen Hornby regarding surrogate mothers and artificial insemination, noting "Artificial insemination is, therefore, permissible to a Bahá'í wife provided her husband is the donor."

Original file: 0792.html (position #26)

October 27. On this date 1981, the Universal House of Justice wrote Helen Hornby regarding surrogate mothers and artificial insemination, noting "Artificial insemination is, therefore, permissible to a Bahá'í wife provided her husband is the donor."

> *973. Surrogate Mothers and Artificial Insemination*
>
> *"Regarding surrogate mothers and artificial insemination, you will find the following extracts from statements made by the Universal House of Justice relevant to your questions:*

'The beloved Guardian, in a letter written on his behalf to an individual believer who enquired on the same subject, said "...there is nothing in our teachings about this, therefore there is no objection to having a baby by means of artificial insemination as long as your husband is the father of it.'

'Artificial insemination is, therefore, permissible to a Bahá'í wife provided her husband is the donor.'"

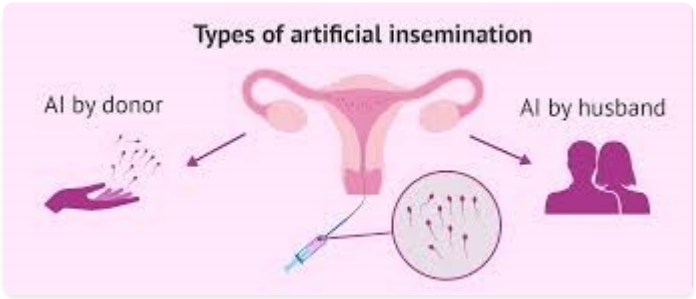
(From a letter dated 11 July 1978 written on behalf of the Universal House of Justice to an individual believer)

"Also, after quoting the above statement of the Guardian, the following comment was made in another letter:

'In view of this, the House of Justice has stated that it would not be proper for a Bahá'í to donate semen to a hospital for the artificial insemination of a woman other than his wife.'"

(From a letter dated 25 May 1979 written on behalf of the Universal House of Justice to the National Spiritual Assembly of Australia)

(From a letter written on behalf of the Universal House of Justice to the compiler of this compilation, October 27, 1981)



Comments

October 27. On this date in 2015, the UHJ sent a letter announcing the appointment of members of the Continental Boards of Counsellors, noting "The series of Plans that have been launched since 1996 have focused the Bahá'í world on a single aim—advancing the process of entry by troops."

Original file: 0791.html (position #25)

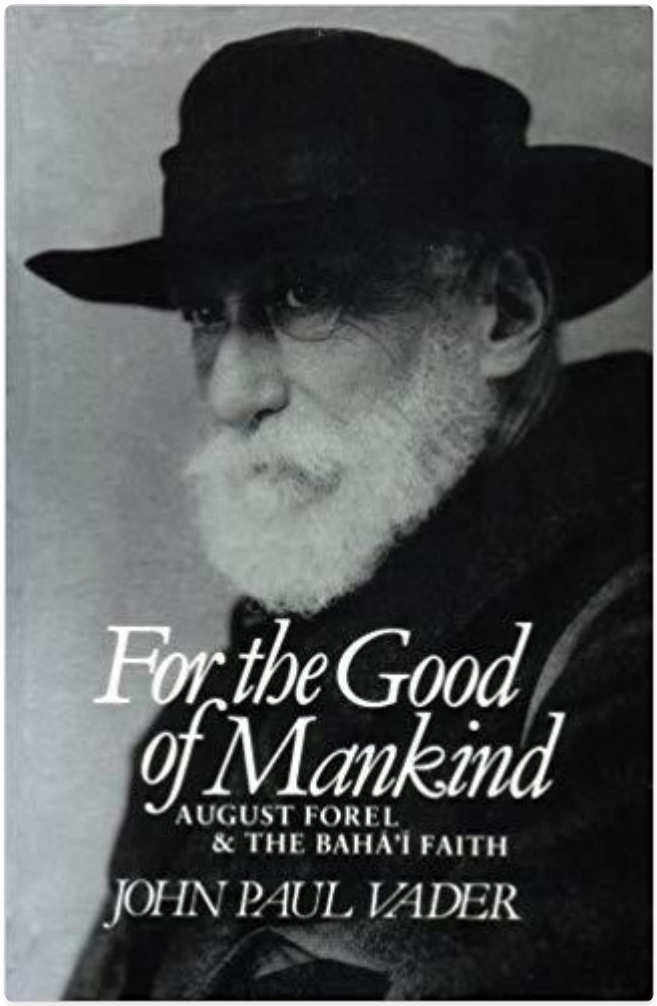
October 27. On this date in 2015, the Universal House of Justice sent a letter announcing the appointment of "the members of the Continental Boards of Counsellors for the Protection and Propagation of the Faith," noting "The series of Plans that have been launched since 1996 have focused the Bahá'í world on a single aim—advancing the process of entry by troops."

Comments

Baha'i History - October 27. On this date in 2009, John Paul Vader, a member of the NSA of Switzerland, gave a talk titled "Some Aspects of the History of the Bahá'í Faith in Switzerland" at the The Ezri Center for Iran & Persian Gulf Studies at the University of Haifa.

Original file: 0790.html (position #24)

October 27. On this date in 2009, John Paul Vader, a member of the NSA of Switzerland and Professor of Social and Preventive Medicine at the University of Lausanne Medical School, gave a talk titled "Some Aspects of the History of the Bahá'í Faith in Switzerland" at the The Ezri Center for Iran & Persian Gulf Studies at the University of Haifa.


For the Good of Mankind
AUGUST FOREL
& THE BAHÁ'Í FAITH
JOHN PAUL VADER

Comments

October 28. On this date in 1904, Ali-Kuli Khan married Boston socialite Florence Breed, consummating the first marriage between an Iranian and a Western Bahá'í.

October 28. On this date in 1904, Ali-Kuli Khan married Boston socialite Florence Breed, consummating the first marriage between an Iranian and a Western Bahá'í.

Ali-Kuli Khan (also known as Nabílu'd-Dawlih) was an eminent Iranian Baha'i who served briefly as 'Abdu'l-Baha's English-language secretary between 1899 and 1901, he was subsequently sent to America where he was the first to translate into English some of the most important works of Baha'u'llah, such as the *Kitab-i-Iqan*, *The Seven Valleys* and *the Glad-Tidings*. He also continued to translate 'Abdu'l-Baha's correspondence with the American Baha'is. Ali Kuli Khan was appointed Iranian *chargés d'affaires* in Washington in 1910 and later served in various high-ranking diplomatic positions. On October 28, 1904, he married Boston socialite Florence Breed. The couple was the parents of Marzieh Gail.

On July 28, 1920, Shoghi Effendi wrote a letter to Florence Breed outlining his educational ambitions at Balliol College, to study with with eminent professors and Orientalists, noting alumni who were all Imperialists.

> *He was received there by the many devoted friends of 'Abdu'l-Bahá with genuine*

warmth and affection. Some of them he already knew personally, such as Dr J. E. Esslemont, who had recently been in Haifa and collaborated with him and other friends in the translation of an important Tablet of the Master; Major W. Tudor Pole, who had met 'Abdu'l-Bahá during His stay in London and had been in Palestine with the British Army of Occupation, rendering the believers every assistance within his power; and Lord Lamington.

Shoghi Effendi was the bearer of letters from this grandfather to some of His English friends, as is attested in a letter he wrote shortly after his arrival to the wife of Ali Kuli Khan in France:

July 28, 1920

My dearest Bahá'í sister:

I have been fearfully busy since I stepped on British soil and so far the progress of my work has been admirable. Equipped with the Tablets of the Master for Lady Blomfield, Lord Lamington and Major Tudor Pole, I have through them come in close touch with eminent professors and Orientalists whether at Oxford or London University. Having secured introductions and recommendations from Sir Denison Ross, and Professor Ker, to Sir Walter Raleigh - professor of and lecturer on English literature at Oxford - and Prof. Margoliouth - the remarkable Arabic scholar and Orientalist of the same University, I hastened to Oxford after a busy week stay in London. In fact before leaving for Oxford, I had a letter from Margoliouth saying that he would do all in his power to be of help to a relative of 'Abdu'l-Bahá. With this man and the Master of Balliol College - a College from which great men such as Lord Grey, Earl Curzon, Lord Milner, Mr. Asquith, Swinburne and Sir Herbert Samuel have graduated - I had the opportunity of speaking about the Cause and clearing up some points that to these busy scholars had hitherto been uncertain and confused.

Comments

October 28. On this date in 2000, the "Los Angeles Times" featured an article titled "Iranian Bahais, Fleeing Religious Persecution, Find a Refuge in Turkey."

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Iranian Bahais, Fleeing Religious Persecution, Find a Refuge in Turkey

October 28, 2000|AMBERIN ZAMAN | SPECIAL TO THE TIMES

VAN, Turkey — When the prominent Iranian doctor was invited back home last year with promises that he would no longer be persecuted for his adherence to the Bahai faith, he resigned from a well-paid job in Saudi Arabia and flew to Iran.

"Within six months, I was in jail," said the frail-looking 65-year-old, who now has fled across the border to eastern Turkey, as he broke down in tears. "They fed me my own flesh."

The doctor, a longtime campaigner for Bahai rights, identified himself as Parvaz Mukhtari, but that is not his real name. Like many other Iranian Bahais seeking asylum in Turkey, he refuses to reveal his real name because he wants to protect loved ones back home.

The Bahais are part of a crush of refugees in this eastern Turkish city. Officials here say the refugees, most of them Kurds fleeing a 15-year separatist insurgency in the country's largely Kurdish southeast, have more than doubled the official population of 226,000.

Besides Iranian Bahais, who normally are granted asylum because of the persecution they face, there are as many as 10,000 illegal Iranian immigrants here, officials estimate.

Necmettin Salaz, an advisor to Van's mayor, said the refugees have created "unbearable" pressure on city resources. Most of the refugees live in adobe huts with plastic sheeting for windows and no heating or toilets. Many men work illegally in construction; women in growing numbers are said to be turning to prostitution.

Officials at the Office of the U.N. High Commissioner for Refugees in Van say the number of Iranian asylum-seekers, including Bahais, has steadily risen over the last three years. Nearly half of those granted refugee status last year were Bahais.

Like most of the other Bahai refugees, Mukhtari believed that conditions for Iran's largest religious minority would improve when the country's moderate president, Mohammad Khatami, was elected in May 1997 with promises of democratic reform.

But Mukhtari said he was arrested and put in solitary confinement in a jail in Isfahan, about 200 miles south of the Iranian capital, Tehran, after refusing to renounce his faith.

A ragged scar zigzags the length of Mukhtari's left calf from where he said his interrogators had carved out a piece of flesh.

"They grilled it in the form of a kebab and forced it down my throat," Mukhtari recalled, tugging fiercely at a set of turquoise worry beads as he spoke. "For them, it was a great joke."

Such treatment is part of what critics call a policy of repression against Bahais in Iran. Western diplomats say that continuing persecution of Bahais might be part of the broader power struggle in Iran between hard-liners and Khatami's reformers.

Just a year after Khatami was elected, Ruhollah Rowhani, a Bahai, was executed on charges of apostasy stemming from his alleged conversion of a Muslim woman to the Bahai faith, said Techeste Ahderom, a spokesman for the Bahai International Community in New York. At least 11 Bahais remain in jail for refusing to recant their faith. Four have been handed death sentences, Ahderom said.

The U.S. State Department's annual report on religious freedom for 1999 accused Iran of implementing policies against Bahais "geared to destroying them as a community" through prolonged imprisonment, confiscation and desecration of their holy sites and graves, and by denying them university education and government jobs.

Iranian authorities in September 1998 shut down a covert chain of Bahai "open universities" set up shortly after the 1979 Islamic Revolution in response to the group's exclusion from high schools and universities. Last year, four Bahai faculty members arrested in the crackdown were sentenced to up to 10 years in prison on charges of having established "a secret organization" engaged in "attracting youth, teaching against Islam, and teaching against the regime of the Islamic Republic," the State Department report said.

Numbering about 350,000 in Iran and 5 million worldwide, the Bahais are considered apostates by Iran's clerical regime chiefly because of claims that their spiritual leader, a 19th-century Persian nobleman named Bahaullah, succeeded the prophet Muhammad as God's latest messenger.

More than 200 adherents of this largely pacifist community have been executed since the revolution. Thousands have fled the country.

In Turkey, however, the Bahais' aversion to politics and calls for equality between men and women have made them welcome. Leaders of this predominantly Muslim but officially secular nation continue to view Islamic radicalism as the No. 1 threat to the modern Turkish republic founded by Kemal Ataturk more than 70 years ago, and they accuse Iran's clerical rulers of seeking to export fundamentalism.

"Of all the Muslim countries in the world, Turkey is where we feel the greatest freedom," said Cuneyt Can, a physics professor at Ankara's Middle Eastern Technical University and a local community leader for Turkish Bahais.

For that reason, says Can, Bahais fleeing Iran are well received by local authorities, and Turkey is a favorite transit route for those seeking asylum in Western countries.

"The Turkish police, the people have been very kind to me," said a 54-year-old Bahai asylum seeker, who would identify herself only as Shaziya. She said her 40-year-old brother was shot dead by Iranian revolutionary guards in 1981.

"I still keep the shirt he was wearing," she said, producing a crumpled, blood-stained garment out of a plastic bag.

She said Iranian secret police still raid the family home and detain males for long periods. Last year, she said, her husband was jailed for refusing to convert to Islam and has yet to be released.

"I decided to come here to save my poor son," Shaziya said, pulling a teenager to her side.

The pair made it to Van in February after a harrowing four-day trek through the snow-clad mountains separating Turkey from Iran. Like hundreds of Iranians who cross illegally into Turkey every year, they paid Kurdish smugglers about $600 each to get them across the heavily mined frontier. They are waiting to be resettled in Norway by the High Commissioner for Refugees.

As they await resettlement, community elders such as Mukhtari organize classes for Bahai youth to pass on the religion's teachings but also tutor them on such subjects as English and math. "Come what may," said Mukhtari, "we shall keep the spirit of our faith alive."

Comments

October 28. On this date in 1949, Shoghi Effendi wrote, "Nine is the highest digit, hence symbolizes comprehensiveness, culmination... 9 has the exact numerical value of 'Baha' (in the numerology connected with the Arabic alphabet) and Baha is the name of the Revealer of our Faith, Bahá'u'lláh."

Original file: 0787.html (position #21)

October 28. On this date in 1949, Shoghi Effendi wrote, "Nine is the highest digit, hence symbolizes comprehensiveness, culmination; also, the reason it is used in the Temple's form is because 9 has the exact numerical value of 'Baha' (in the numerology connected with the Arabic alphabet) and Baha is the name of the Revealer of our Faith, Bahá'u'lláh."

> *1375. Nine as the Highest Digit Symbolizes Comprehensiveness, Culmination*

"Regarding your various questions: We must avoid giving the impression of being all tied up with peculiar religious theories; on the other hand, the 9 sides of the Temple, and the 9-pointed star require an explanation, and he feels the best one is this:

"Nine is the highest digit, hence symbolizes comprehensiveness, culmination; also, the reason it is used in the Temple's form is because 9 has the exact numerical value of 'Baha' (in the numerology connected with the Arabic alphabet) and Baha is the name of the Revealer of our Faith, Bahá'u'lláh. The 9-pointed star is not a part of the teachings of our Faith, but only used as an emblem representing '9'. In telling people of the 9 religions of the world, that is, existing religions, we should not give this as the reason the Temple has 9 sides. This may have been an idea of the architect, and a very pleasing idea, which can be mentioned in passing, but the Temple has 9 sides because of the association of 9 with perfection, unity and 'Baha'.

"The Guardian feels that with intellectuals and students of religion the question of exactly which are the 9 existing religions is controversial, and it would be better to avoid it. He does not want the friends to be rigid in these matters, but use their judgment and tact; sometimes one statement is exactly the right thing for one type of mind and the wrong thing for another.

"Strictly speaking the 5-pointed star is the symbol of our Faith, as used by the Bab and explained by Him. But the Guardian does not feel it is wise or necessary to complicate our explanations of the Temple by adding this."

(From a letter written on behalf of Shoghi Effendi to an individual believer, October 28, 1949)

Comments

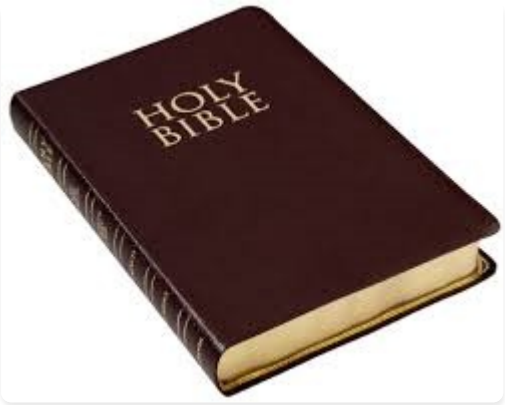
Baha'i History - October 28. On this date in 1949, Shoghi Effendi wrote "We Bahá'ís do not believe in Genesis literally. We know this world was not created in seven days, or six, or eight, but evolved gradually over a period of millions of years, as science has proved."

Original file: 0786.html (position #20)

October 28. On this date in 1949, Shoghi Effendi wrote "We Bahá'ís do not believe in Genesis literally. We know this world was not created in seven days, or six, or eight, but evolved gradually over a period of millions of years, as science has proved."

> *1658. We Do Not Believe in Genesis Literally--The World Was Not Created in Seven Days*
>
> *"We Bahá'ís do not believe in Genesis literally. We know this world was not created in seven days, or six, or eight, but evolved gradually over a period of*

> *millions of years, as science has proved. As to where the idea of a seven-day week originated, it is certainly very ancient and you should refer to scholars for an answer."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, October 28, 1949)*



Comments

Baha'i History - October 28. On this date in 1949, Shoghi Effendi wrote "The statement in 'Seven Days of Creation' certainly cannot be considered authoritative or correct. The Ark and the Flood we believe are symbolical."

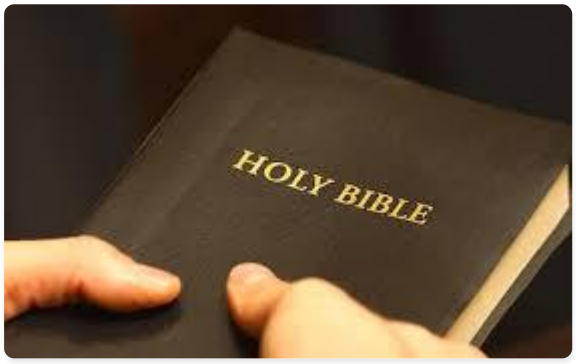
Original file: 0785.html (position #19)

October 28. On this date in 1949, Shoghi Effendi wrote "The statement in 'Seven Days of Creation' certainly cannot be considered authoritative or correct. The Ark and the Flood we believe are symbolical."

> *1716. The Ark and the Flood*
>
> *"The statement in 'Seven Days of Creation' certainly cannot be considered authoritative or correct. The Ark and the Flood we believe are symbolical."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, October 28, 1949: Bahá'í News, No. 228, February 1950, p. 4)*

The relevant passage from the Bible (Genesis 7:17-24) is as follows...

> *The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. They rose greatly on the earth, and all the high mountains under the entire heavens were covered. The waters rose and covered the mountains to a depth of more than fifteen cubits. Every living thing that moved on land perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. Everything on dry land that had the breath of life in its nostrils died. Every living thing on the face of the earth was wiped out; people and animals and the creatures that move along the ground and the birds were wiped from the earth. Only Noah was left, and those with him in the ark. The waters flooded the earth for a hundred and fifty days. (Genesis 7:17-24)*



Comments

Baha'i History - October 28. On this date in 1927, Shoghi Effendi wrote "the principles upon which the Bahá'í economic system would be based. A system that prevents among others the gradual control of wealth in the hands of a few and the resulting state of both extremes, wealth and poverty."

Original file: 0784.html (position #18)

October 28. On this date in 1927, Shoghi Effendi wrote "you will find in different compilations, the principles upon which the Bahá'í economic system would be based. A system that prevents among others the gradual control of wealth in the hands of a few and the resulting state of both extremes, wealth and poverty."

> *1860. Bahá'í System Prevents Extremes of Wealth and Poverty*

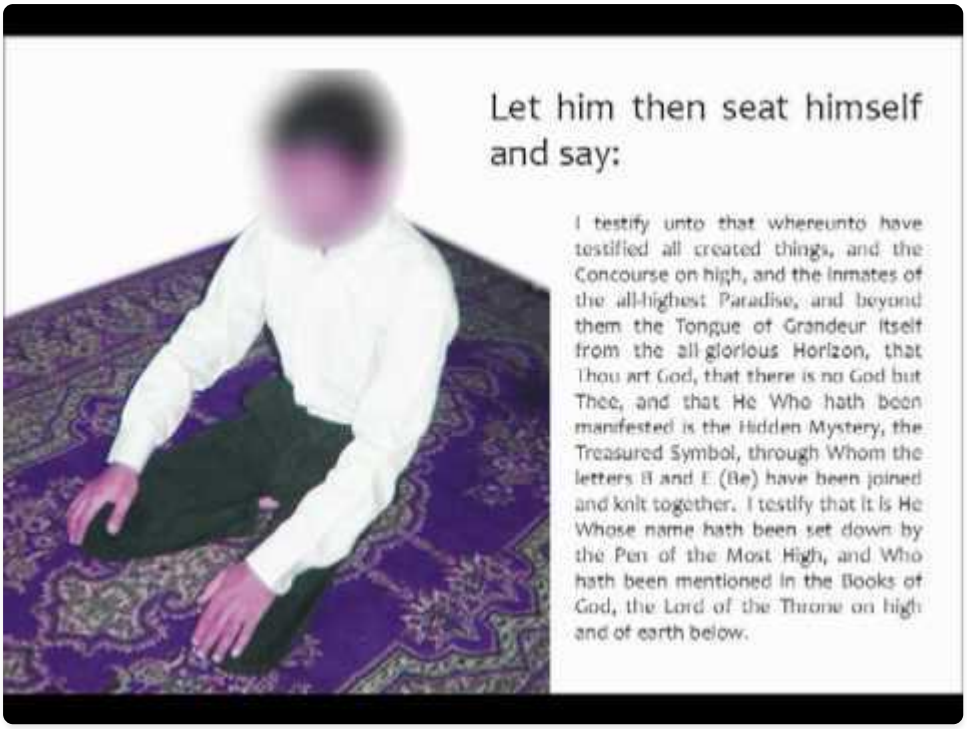
> *"...Of course conditions in the East differ where the Countries are rarely industrial and mostly agricultural; we should have to apply different laws from the West and that is why the principles of the Movement strike at the root which is common to them both. Abdu'l-Bahá has developed in various of His talks, which you will find in different compilations, the principles upon which the Bahá'í economic system would be based. A system that prevents among others the gradual control of wealth in the hands of a few and the resulting state of both extremes, wealth and poverty."*
>
> *(From a letter written on behalf of Shoghi Effendi to an individual believer, October 28, 1927: Extracts from the Bahá'í Writings on the Subject of Agriculture and Related Subjects, A Compilation of the Universal House of Justice)*

Comments

Baha'i History - October 28. On this date 1997, an individual wrote a letter inquiring about the recitation of obligatory prayers" to the NSA of the US, who forwarded it to the UHJ. "It in turn referred your query to the Research Department for further study."

Original file: 0783.html (position #17)

October 28. On this date 1997, an individual wrote a letter "inquiring about the recitation of obligatory prayers was forwarded by the National Spiritual Assembly of the United States to the Universal House of Justice. It in turn referred your query to the Research Department for further study, and we are enclosing a copy of the memorandum that was produced in reply."


Let him then seat himself and say:
I testify unto that whereunto have testified all created things, and the Concourse on high, and the inmates of the all-highest Paradise, and beyond them the Tongue of Grandeur itself from the all glorious Horizon, that Thou art God, that there is no God but Thee, and that He Who hath been manifested is the Hidden Mystery, the Treasured Symbol, through Whom the letters B and E (Be) have been joined and knit together. I testify that it is He Whose name hath been set down by the Pen of the Most High, and Who hath been mentioned in the Books of God, the Lord of the Throne on high and of earth below.

Comments

October 28. On this date in 1991, the Universal House of Justice addressed a letter to an individual believer, an academic, regarding the "requirement that materials about the Faith authored by Bahá'ís must be reviewed by Bahá'í institutions before publication."

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> *The Need for Prepublication Review*
>
> *28 OCTOBER 1991*
>
> *To an individual Bahá'í*

Dear Bahá'í Friend,

. . . The House of Justice was deeply touched by the spirit of your letter, warmly congratulates you on the status you have attained as an academic, and appreciates your efforts to make use of your scholarly training in lending expression to the Faith in academic circles.

The requirement that materials about the Faith authored by Bahá'ís must be reviewed by Bahá'í institutions before publication is imbedded in a Bahá'í administrative policy which originated with the explicit instruction of 'Abdu'l-Bahá. Shoghi Effendi included this instruction in his outline of the duties of National Spiritual Assemblies, and the duty of reviewing Bahá'í material is included in the constitution of these institutions with his approval. *The requirement is temporary and is meant to protect the interests of the Faith at the early stages of its development.*

You are, of course, entirely correct that only the Guardian had the prerogative of interpretation; it is not a prerogative that he could have devolved on other institutions. Yet in a number of letters written on his behalf, the importance of reviewing manuscripts about the Faith was repeatedly emphasized, such as in a letter dated 15 November 1956 written to an individual, in which the following is stated:

> *Any Bahá'í book presenting the Faith should be reviewed by a competent body. This only means that they should ascertain whether there is any misrepresentation of the Teachings in it. Sometimes the friends think they have to go into literary reviews and interfere with the author's style etc., which of course is wholly unnecessary. . . .**[1]***

Clearly, then, there is a distinction between the function of interpretation for which Shoghi Effendi was solely responsible and the function of Bahá'í review, which is essentially a matter of judgment. Literary review is, of course, a separate matter.

The House of Justice feels certain that it is possible for scholars to abide by this requirement without undermining the academic standard of their work, since the purpose of review is not inimical to

academic excellence. *Your concerns as an academic certainly deserve careful attention. But the Bahá'í community also has immense concerns about the consequences of dispensing too quickly with this requirement. The Bahá'í Faith makes very serious claims and has a rich and complex history, but it is as yet a young religion whose precepts are not widely understood. It has been undergoing severe persecution in the land of its birth and is experiencing serious opposition in other places where its detractors have no compunction in misrepresenting its purposes. Until its history, teachings and practices are well known throughout the world, it will be necessary for the Bahá'í community to make efforts within itself to present correct information about the Faith in published material. This can and must be done without violating the principle of freedom of expression, which, according to the teachings of the Faith, is a vital right of all persons.*

Even in the world of journalism where the most libertine excesses of expression are stoutly defended on the grounds of constitutional protection, as is the case in the United States, serious questions are being raised about the accuracy of nonfiction books being published these days. An article in a recent issue of Columbia Journalism Review (July/August 1991), that bastion of freedom of expression, devoted attention to such questions, querying the responsibility of publishers and editors and commenting on the sloppiness of some writers. It encourages reviewers of inaccurate books to take the publishers to task and to expose the authors' transgressions, pointing out, by quoting one such reviewer, that: "A newspaper can report one thing one day and revise or revoke the report the next day; a book makes a promise of much longer duration and far greater authority. The scale and presentation make a vital difference." But this has to do with review after publication. Among its suggestions for prepublication solutions to inaccuracy, the article offers the following thought to publishers: "They could pay in-house or outside researchers to request documentation from the author, then judge its worthiness. At the very least, they could pay for a spot check, then decide whether a full-scale review is necessary."

The positions you have taken in the third paragraph of your letter indicate an overreaction and a misconception of the real purpose of Bahá'í review. *Is it not possible for Bahá'í academics to acknowledge the merit of the intention of this temporary requirement and, recognizing the sensitivity of the matter in view of the attitudes of the academic community, assist themselves and the Bahá'í institutions to find a balance between both academic and Bahá'í expectations? Bahá'í review is not an exercise in censorship; it is in large measure*

a benefit offered to an author by the Bahá'í institutions, which are, in fact, the major repositories of the source materials that ordinarily constitute the wellspring of the author's work and are for other reasons the channels of elucidation for a wide range of obscure questions relating to the Faith. ***Certainly, a dispassionate exploration by Bahá'í scholars of the issues concerning both the academic community and the Bahá'í institutions in this matter could result in the formulation of a rationale appropriate to aiding understanding in academic circles as to the nature and necessity of Bahá'í review. Bahá'í academics, after all, are, first and foremost, believers in the Cause of God and upholders of divine law.***

The House of Justice has acknowledged in the past that the process of review is often irksome, frequently takes far too long and is subject to many problems in implementation. *Nevertheless, it is convinced that this is not the time to remove this temporary procedure. National Spiritual Assemblies responsible for administering the reviewing procedure have been urged to do all they can to improve and expedite its operation, and efforts are continually being made to this end. The House of Justice looks forward to the day when this requirement will be definitely removed; in the meantime it may well be modified as conditions change.*

With regard to your particular concerns, there is nothing in the current regulations that would prevent a scholar who has written a work to recommend to the National Spiritual Assembly one or more individuals whom he would like to see included among the reviewers selected by the Assembly. This approach offers the author a way of satisfying himself that he has had a direct part in the arrangement for review, and he can take confidence that some measure of peer review has been invested in the procedure.

The House of Justice trusts that this procedure will reduce your concerns and assures you of its prayers on your behalf in the Holy Shrines.

With loving Bahá'í greetings, DEPARTMENT OF THE SECRETARIAT

Comments

October 29. On this date in 1926, Shoghi Effendi wrote about "Her Majesty, Queen Marie of Roumania...Her Majesty's striking tribute paid to..." While Bahá'í sources claim Queen Marie was the first monarch to convert to the faith, her daughter Ileana denied any such conversion had taken place.

Original file: 0781.html (position #15)

October 29. On this date in 1926, Shoghi Effendi wrote about "Her Majesty, Queen Marie of Roumania...Her Majesty's striking tribute paid to the illuminative power of the Teachings of Bahá'u'lláh and `Abdu'l-Bahá is bound to effect an entire transformation in the attitude of many to a Faith the tenets of which have often been misunderstood and sorely neglected. It will serve as a fresh stimulus to the enlightened and cultured to investigate with an open mind the verities of its message, the source of its life-giving principles." While Bahá'í sources claim Queen Marie was the first monarch to convert to the faith, her

daughter Ileana denied any such conversion had taken place.

> *Letter 35*
>
> *To the beloved of the Lord and the handmaids of the Merciful throughout the West. Dear fellow-workers in the Divine Vineyard:*
>
> *It will gladden and rejoice every one of you to learn that from various quarters there has of late reached the Holy Land tidings of fresh developments that are a clear indication of those hidden and transforming influences which, from the source of Bahá'u'lláh's mystic strength, continue to flow with ever-increasing vitality into the heart of this troubled world.*
>
> *Both in the wider field of its spiritual conquests, where its indomitable spirit is forging ahead, capturing the heights, pervading the multitude; as well as in the gradual consolidation of the administrative structure which its avowed followers the world over are laboring to raise and fortify, the Faith of Bahá'u'lláh, we can increasingly discern, bids fair to become that force which, though not as yet universally recognized, none can afford to belittle or ignore.*
>
> *In the bold and repeated testimonies which Her Majesty, Queen Marie of Roumania, has chosen to give to the world,--a copy of whose latest pronouncement I enclose,[This enclosure consisted of a copy of an article by Queen Marie in her newspaper syndicated series entitled "Queen's Counsel." Since the queen's first public reference to the Cause in this series, two additional references have appeared, one on September 26 and one on September 27, 1926.]--we truly recognize evidences of the irresistible power, the increasing vitality, the strange working of a Faith destined to regenerate the world. Her Majesty's striking tribute paid to the illuminative power of the Teachings of Bahá'u'lláh and `Abdu'l-Bahá is bound to effect an entire transformation in the attitude of many to a Faith the tenets of which have often been misunderstood and sorely neglected. It will serve as a fresh stimulus to the enlightened and cultured to investigate with an open mind the verities of its message, the source of its life-giving principles.*
>
> ***Shrine at Baghdád***
>
> *From Baghdád, moreover, where the sacred habitation of Bahá'u'lláh has been violated by a relentless enemy and converted into a rallying center for the corrupt,*

> *the perverse, and the fanatical, there comes the news, highly reassuring to us all, of the satisfactory progress of the negotiations which, we are informed on high authority, will soon lead to the expropriation of the property by the State, culminating in the fullness of time in its occupation by the triumphant followers of God's holy Faith. The case of the houses, so ably presented, so persistently pursued, above all reinforced by the vigilant and protecting power of our departed Master, will eventually triumph, and by its repercussions in Persia as in the world at large, will lend a powerful impetus to the liberation of those forces which will carry the Cause to its ultimate destiny. I will, when the occasion presents itself, inform the believers through their respective National Spiritual Assemblies to address messages of appreciation and gratitude to the authorities concerned in view of their unrelaxing efforts for the triumph of right and justice.*
>
> *For the present, we cannot but rejoice and feel profoundly thankful as we witness in so many directions the welcome signs of the gradual emancipation of the struggling Faith of Bahá'u'lláh, of the increasing recognition on the part of both the high and lowly of its universal principles--all so rich in their promise of ultimate victory.*
>
> *Your true brother,*
>
> *SHOGHI.*
>
> *Haifa, Palestine,*
>
> *October 29, 1926.*

While the Administrative Order publicly eschews involvement in partisan politics, it has no reservations about routinely using its media outlets to proudly tout unelected royal leaders who are Bahá'í.

For example, on February 19, 1968, Malietoa Tanumafili II, one of Samoa's four paramount chiefs, became a Bahá'í.

Also, on April 24, 2017, the Bahá'í World News Service published a story about Djaouga Abdoulaye, who "became a Baha'i in the 1980s when the Faith initially came to Benin." The news report states that he was enthroned High Chief in July of 2016, assuming a "position of moral and customary authority for the approximately 100,000 Fulani living in the area."

Interestingly, while Bahá'ís frequently refer to Queen Marie of Romania as "the first member of a royal family to embrace the Bahá'í Faith," Queen Marie's daughter disputes this claim:

> *"It is perfectly true that my mother, Queen Marie, did receive Miss Martha Root several times.....She came at the moment when we were undergoing very great family and national stress. At such a moment it was natural that we were receptive to any kind of spiritual message, but it is quite incorrect to say that my mother or any of us at any time contemplated becoming a member of the Baha'i faith."*

While rare and promoted in the media outlets of the Administrative Order, there have been Bahá'ís who have been elected to office, such as Ted Livingston, who was the first Bahá'í in the United States to be the mayor of a city when he was elected Mayor of Cottonwood Falls, Kansas.

Comments

October 29. On this date in 1938, Shoghi Effendi wrote "The Administrative Order of the Cause, though first established in America, copied as a model by other national Bahá'í communities, is not an American production, but is a universal system based on the teachings of Bahá'u'lláh."

Original file: 0780.html (position #14)

October 29. On this date in 1938, Shoghi Effendi wrote "The Administrative Order of the Cause, though first established in America, copied as a model by other national Bahá'í communities, is not an American production, but is a universal system based on the teachings of Bahá'u'lláh. It is not simply by coincidence however that it was first initiated and perfected by the American believers."

1. Established First in America--Not American Production

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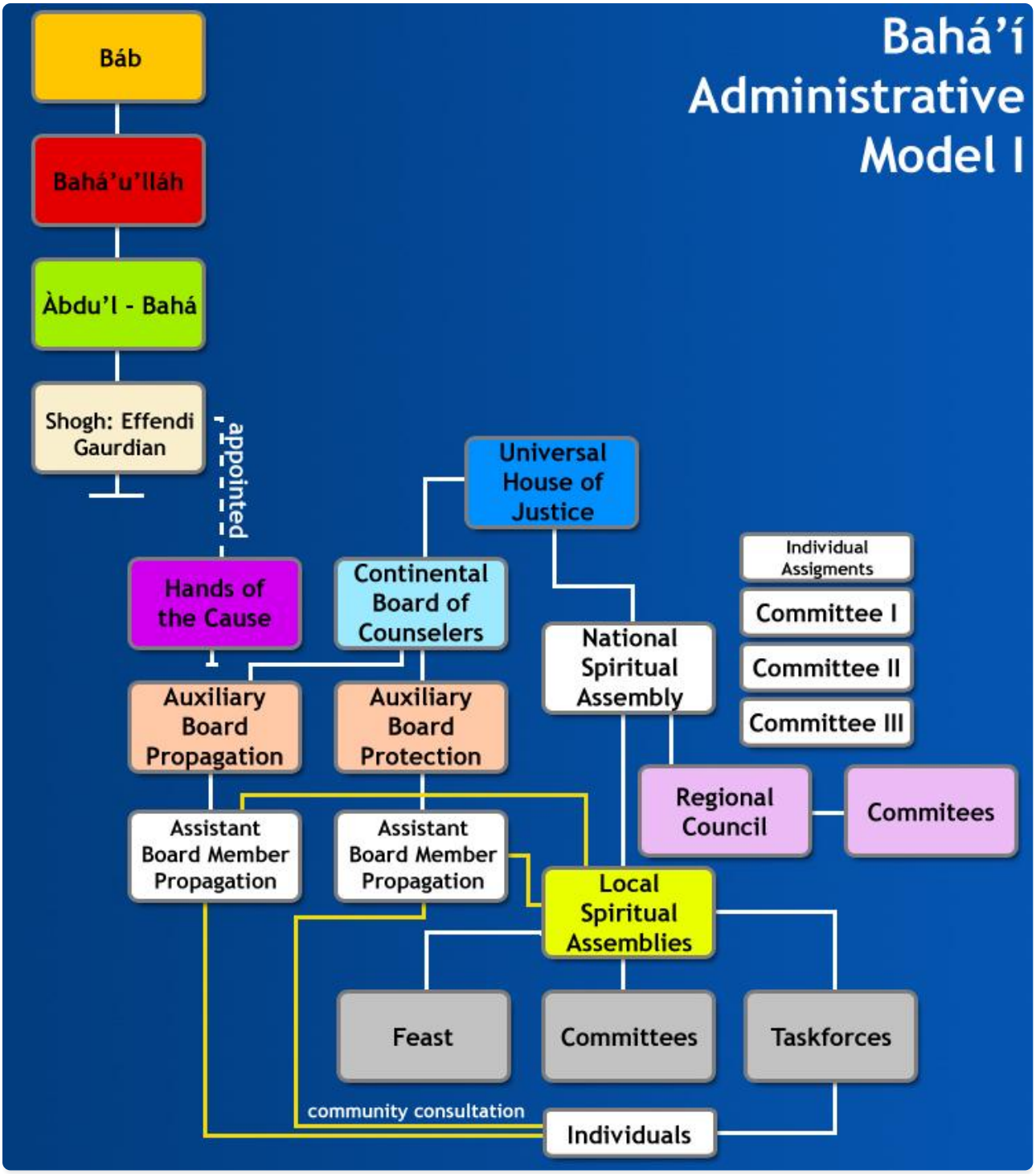
(From a letter written on behalf of Shoghi Effendi to an individual believer, October 29, 1938: Dawn of a New Day, p. 202)


Bahá'í Administrative Model I
Báb
Bahá'u'lláh
Àbdu'l - Bahá
Shogh: Effendi Gaurdian
appointed
Universal House of Justice
Hands of the Cause
Continental Board of Counselers
National Spiritual Assembly
Individual Assigments
Committee I
Committee II
Committee III
Auxiliary Board Propagation
Auxiliary Board Protection
Regional Council
Commitees
Assistant Board Member Propagation
Assistant Board Member Propagation
Local Spiritual Assemblies
Feast
Committees
Taskforces
community consultation
Individuals

Comments

October 29. On this date in 1974, the UHJ wrote that "Covenant-breaking is a spiritual poison ... Personal relations with Covenant-breakers, however, such as personal contact or entering into correspondence with one is strictly forbidden."

Original file: 0779.html (position #13)

October 29. On this date in 1974, a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly stated that "Covenant-breaking is a spiritual poison and the calumnies and distortions of the truth which the Covenant-breakers give out are such that they can undermine the faith of the believer and plant the seeds of doubt unless he is forearmed with an unshakable belief in Bahá'u'lláh and His Covenant and a knowledge of the true facts. Personal relations with Covenant-breakers, however, such as personal contact or entering into correspondence with one is strictly forbidden."

> *611. Personal Relations with Covenant-Breakers*
>
> *"To read the writings of Covenant-breakers is not forbidden to the believers and does not constitute in itself an act of Covenant-breaking. Indeed, some of the*

Bahá'ís have the unpleasant duty to read such literature as part of their responsibilities for protecting the Cause of Bahá'u'lláh. However, the friends are warned in the strongest terms against reading such literature because Covenant-breaking is a spiritual poison and the calumnies and distortions of the truth which the Covenant-breakers give out are such that they can undermine the faith of the believer and plant the seeds of doubt unless he is forearmed with an unshakable belief in Bahá'u'lláh and His Covenant and a knowledge of the true facts.

"Personal relations with Covenant-breakers, however, such as personal contact or entering into correspondence with one is strictly forbidden. In this connection, however, it is important to remember two qualifications:

"First, the civil rights of Covenant-breakers must be scrupulously upheld. For example, if a Bahá'í owes a debt to a person who breaks the Covenant he must be sure that it is repaid and that his obligations are met.

"Secondly, although the believers are required to avoid, if possible, all contact with Covenant-breakers it sometimes happens that contact on business matters cannot be avoided. For example, in one city the head of the rate collection department was a Covenant-breaker. In such situations the believers should restrict their contact with the Covenant-breaker to a purely formal business level and to an absolute minimum."

(From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, October 29, 1974)

Comments

October 29. On this date in 1875, Princess Marie Alexandra Victoria, the future Queen Marie of Romania, was born in Edinburgh, Scotland. While Bahá'í sources claim Queen Marie was the first monarch to convert to the faith, her daughter Ileana denied any such conversion had taken place.

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Comments

October 29. On this date in 1986, the UHJ wrote a letter "to the meeting of the Senior Officers of the United Nations Office and the Office of Public Information."

Original file: 0777.html (position #11)

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> *The Universal House of Justice*
>
> *29 October 1986*
>
> *To the meeting of the Senior Officers of the United Nations Office and the Office of Public Information*
>
> *THE GATHERING IN NEW YORK ON 31 OCTOBER OF THE SENIOR STAFF OF THE OVERSEAS OFFICES OF THE BAHÁ'Í INTERNATIONAL COMMUNITY MARKS A NEW, POTENT STAGE IN THE DEVELOPMENT OF THE EXTERNAL AFFAIRS OF THE WORLDWIDE BAHÁ'Í COMMUNITY. THIS STAGE BETOKENS THE PROMINENCE ATTAINED BY THE CAUSE OF GOD IN ITS EMERGENCE FROM OBSCURITY AND IS CHARACTERIZED BY THE NEW, INESCAPABLE CHALLENGES IMMEDIATELY TO BE MET AS A DIRECT RESULT OF THE OPERATION OF THE ONRUSHING PROCESSES THROUGH WHICH ARE EVOLVING THE RECONSTRUCTIVE INFLUENCES OF BAHÁ'U'LLÁH'S WORLD ORDER. A STRIKING MANIFESTATION OF THE NEW*

SITUATION CAN BE SEEN IN THE ACCUMULATING EVIDENCE OF THE SALUTARY RELATIONSHIP DEVELOPING BETWEEN THE BAHÁ'Í COMMUNITY AND THE WORLD AT LARGE. THIS RELATIONSHIP MUST BE EXPANDED. AS WINDOWS OF THE BAHÁ'Í COMMUNITY TO THE WORLD, THESE OFFICES MUST DISPLAY EVER MORE CLEARLY THE UNIFYING PRINCIPLES, THE HOPE, THE PROMISE, THE MAJESTY OF THIS EMERGING ORDER.

A GLANCE BACKWARD TO THE EMBRYONIC EFFORTS 39 YEARS AGO TO ASSOCIATE THE INTERESTS OF THE FAITH WITH THE WORK OF THE UNITED NATIONS CANNOT BUT AROUSE IN EVERY OBSERVANT BAHÁ'Í A DEEP SENSE OF PRIDE AND WONDERMENT AT THE MOMENTOUS PROGRESS ACHIEVED. THE FOUNDATION OF EIGHT NATIONAL SPIRITUAL ASSEMBLIES ON WHICH THOSE EFFORTS WERE LAUNCHED HAS, BY THE ESTABLISHMENT OF 148 NATIONAL SPIRITUAL ASSEMBLIES, BROADENED NEARLY NINETEENFOLD. FROM THAT SMALL BEGINNING TO THE HISTORIC MOMENT IN 1970 WHEN THE BAHÁ'Í INTERNATIONAL COMMUNITY WAS ACCORDED CONSULTATIVE STATUS WITH THE ECONOMIC AND SOCIAL COUNCIL, FOLLOWED BY A SIMILAR ACCREDITATION WITH THE UNITED NATIONS CHILDREN'S FUND IN 1976, TO THE REMARKABLE OCCASION IN DECEMBER 1985 WHEN THE NAME OF THE FAITH WAS RECORDED IN A RESOLUTION PASSED BY THE GENERAL ASSEMBLY ITSELF, THE WORLD ORDER OF BAHÁ'U'LLÁH HAS SURELY JUSTIFIED ITS PROMISE TO COME FORTH AS A FORCE TO BE RECKONED WITH IN THE CLOSING YEARS OF THE TWENTIETH CENTURY.

YOU HAVE WITNESSED IN THE LAST THREE YEARS THE ESTABLISHMENT OF THE OFFICE OF PUBLIC INFORMATION, THE CONSOLIDATION OF THE EXECUTIVE COMMITTEE AND THE CREATION OF THE SOCIAL AND ECONOMIC DEVELOPMENT UNIT IN THE UNITED NATIONS OFFICE, AND THE ENLARGEMENT OF THE GENEVA BRANCH OF THAT OFFICE WITH THE TRANSFER FROM NEW YORK OF THE HUMAN RIGHTS UNIT.... THESE ORGANIZATIONAL INITIATIVES AND REFINEMENTS BESPEAK AN ADMINISTRATIVE RESPONSE TO THE CHALLENGES AND OPPORTUNITIES POSED BY THE FAR-REACHING DIPLOMATIC AND PUBLIC RELATIONS PROSPECTS OPENING BEFORE THE BAHÁ'Í WORLD COMMUNITY.

CLARITY AND UNITY OF VISION BETWEEN THE OFFICES OF THE BAHÁ'Í

INTERNATIONAL COMMUNITY MUST BE ACHIEVED. A HIGHER LEVEL OF COOPERATION WITHIN AND BETWEEN THESE OFFICES IS IMPERATIVE. EQUALLY ESSENTIAL IS A GREATER PARTICIPATION IN THE BAHÁ'Í INTERNATIONAL COMMUNITY'S PROGRAMS AND OBJECTIVES BY PERTINENT INSTRUMENTS OF THE BAHÁ'Í ADMINISTRATION THROUGHOUT THE WORLD, PARTICULARLY NATIONAL SPIRITUAL ASSEMBLIES, WHOSE GROWING GOOD RELATIONS WITH GOVERNMENTS AND INCREASING CONTACTS WITH PROMINENT ELEMENTS IN THEIR RESPECTIVE COUNTRIES OFFER A WIDE FIELD OF ACTIVITY TO BE CHERISHED AND ENCOURAGED ON THE ONE HAND, AND EXPLORED AND EXPLOITED ON THE OTHER, BY THE UNITED NATIONS OFFICE AND THE OFFICE OF PUBLIC INFORMATION. FOSTERING A HARMONIOUSLY FUNCTIONING NETWORK COMPRISING THE VARIOUS ENTITIES OF A MATURING, FAR-FLUNG BAHÁ'Í SYSTEM—INDEED, THE WISE, SKILLFUL, STRATEGIC COLLABORATION OF THESE ENTITIES IN PROGRAMS BEING PURSUED BY THESE OFFICES CAN CONDUCE TO A DEPLOYMENT OF BAHÁ'Í INFLUENCE NOT YET EXPERIENCED.

YOUR AIM NOW IS TO VALIDATE SUCH PROSPECTS THROUGH LOVING, UNITED, EFFICIENT, SELFLESS, AND CEASELESS ENDEAVOR. DIFFICULTIES OF THE PAST MUST YIELD TO THE URGENT DEMANDS OF THE PRESENT; INCONGRUITIES OF PERSONALITY MUST DISSOLVE IN A WIDENING RANGE OF EFFECTIVE ACTIONS; ALL PARTICULARISMS MUST BE SUBORDINATED TO THE COMMON GOOD OF THE CAUSE. ONLY THUS CAN SUCCESS BE ASSURED.

IT IS WITH A COMMITMENT TO SUCH RESOLVES THAT YOU WILL NOT ONLY MEET AMONG YOURSELVES AS COWORKERS IN THE OFFICES OF THE BAHÁ'Í INTERNATIONAL COMMUNITY, BUT ALSO INVITE THE PARTICIPATION OF REPRESENTATIVES OF THE NATIONAL SPIRITUAL ASSEMBLIES OF THE UNITED STATES AND CANADA, WHICH WERE AMONG THE EIGHT NATIONAL SPIRITUAL ASSEMBLIES WHICH CONFIGURED THE BAHÁ'Í INTERNATIONAL COMMUNITY AS AN ENTITY IN THE EYES OF THE UNITED NATIONS, WITH THE UNITED STATES NATIONAL ASSEMBLY THE SPEARHEAD. THESE REPRESENTATIVES WILL COME FROM COMMUNITIES WHICH CONSTITUTE A BULWARK OF HARD-WON BAHÁ'Í EXPERIENCE, RESOURCES AND OPPORTUNITIES FOR INTERNATIONAL ACTION, AND WHICH, AS IS WIDELY RECOGNIZED, SHOULDER EXTRAORDINARY

RESPONSIBILITIES BY VIRTUE OF THE UNIQUE BLESSINGS BESTOWED ON NORTH AMERICA THROUGH 'ABDU'L-BAHÁ'S DIVINE PLAN. SUCH BLESSINGS WILL IN GOD'S APPOINTED TIME MAKE EVIDENT THE PREPONDERATING INFLUENCE WHICH THAT CONTINENT MUST AND WILL EXERT ON THE REALIZATION OF PEACE ON EARTH. AS THE RISE IN THE STATUS OF THE AMERICAN AND CANADIAN COMMUNITIES ALSO SIGNIFIES TO A GREAT EXTENT A RISE IN THE STATUS OF THE BAHÁ'Í WORLD COMMUNITY, IT IS ONLY FITTING THAT THE COLLABORATION OF THEIR NATIONAL SPIRITUAL ASSEMBLIES WITH THE UNITED NATIONS OFFICE AND THE OFFICE OF PUBLIC INFORMATION SHOULD BE WELCOMED, REAPPRAISED AND REINFORCED. THEY WILL IN TURN, NO DOUBT, EXTEND TO THOSE OFFICES EAGER HANDS OF SUPPORT AND THE WHOLEHEARTED WILL TO COOPERATE, AS MUCH WITH THE OFFICES AS BETWEEN THEMSELVES.

WE LOOK TO THE FUTURE, CONFIDENT THAT BY WORKING UNITEDLY TOGETHER, AND WITH DUE APPRECIATION OF THE IMPORTANCE OF THE ROLE ASSIGNED TO THE ADMINISTRATOR-GENERAL, YOU WILL MAKE A NOTABLE CONTRIBUTION TO A PERIOD OF UNPRECEDENTED ADVANCEMENT FOR THE FAITH OF BAHÁ'U'LLÁH. WITH THIS ASSURANCE WE OFFER OUR SUPPLICATIONS AT THE HOLY SHRINES THAT HE WHO WATCHES OVER THE DESTINY OF HIS WONDROUS CAUSE AND CONFIRMS THE HUMBLE EFFORTS OF HIS DEVOTED SERVANTS MAY GRANT YOU A FRESH MEASURE OF HIS GRACE AND BOUNTY.

UNIVERSAL HOUSE OF JUSTICE

Comments

October 30. On this date in 1918, at the end of World War I, the Ottoman Empire signed the Armistice of Mudros ending hostilities. In "The Unfolding of World Civilization," Shoghi Effendi refers to the "dismemberment decreed by the Treaty of Versailles" to which the Ottomans were never a party.

Original file: 0776.html (position #10)

October 30. On this date in 1918, at the end of World War I, the Ottoman Empire signed the Armistice of Mudros ending hostilities. In "The Unfolding of World Civilization," Shoghi Effendi refers to the "dismemberment decreed by the Treaty of Versailles" to which the Ottomans were never a party.

John Walbridge refers to the Armistice of Mudros in his essay "The Bahá'í Faith in Turkey"...

> *The Ottoman Empire rashly entered World War I as an ally of Germany and Austria. Though Ottoman forces performed fairly well—inflicting a humiliating defeat on the British in the Dardanelles campaign of 1915, for example—the Ottoman economy eventually collapsed under the strain of modern war. Troops deserted in large numbers. The Arab provinces of the Near East fell to Allied troops. On 30 October 1918 Turkey signed an armistice. Battle, famine, and disease had devastated the population.*

On March 11, 1936, Shoghi Effendi wrote a letter later published as *The Unfolding of World Civilization,* a document included in the book titled *World Order of Bahá'u'lláh*

Within the *The Unfolding of World Civilization* are sections, such as one entitled *Collapse of Islam*, in which Shoghi Effendi summarizes late Ottoman and early Turkish Republican history in these terms...

> *The murder of that arrogant despot in the year 1876; the Russo-Turkish conflict that soon followed in its wake; the wars of liberation which succeeded it; the rise of the Young Turk movement; the Turkish Revolution of 1909 that precipitated the downfall of 'Abdu'l-Ḥamíd; the Balkan wars with their calamitous consequences;* ***the liberation of Palestine*** *enshrining within its bosom the cities of 'Akká and Haifa, the world center of an emancipated Faith;* ***the further dismemberment decreed by the Treaty of Versailles****; the abolition of the Sultanate and the downfall of the House of Uthmán; the extinction of the Caliphate; the disestablishment of the State Religion; the annulment of the Sharí'ah Law and the promulgation of a universal Civil Code; the suppression of various orders, beliefs, traditions and ceremonials believed to be inextricably interwoven with the fabric of the Muslim Faith—these followed with an ease and swiftness that no man had dared envisage. In these devastating blows, administered by friend and foe alike, by Christian nations and professing Muslims,* ***every follower of the persecuted Faith of Bahá'u'lláh recognized evidences of the directing Hand of the departed Founder of his religion, Who, from the invisible Realm, was unloosing a flood of well-deserved calamities upon a rebellious religion and nation.*** *World Order of Bahá'u'lláh, page 175*

Three thoughts from this passage:

1) Shoghi Effendi considers the British seizure of Palestine a "liberation." By the time *World Order of Bahá'u'lláh* was published in 1938, the British had permitted the immigration of hundreds of thousands of Jewish settlers to Palestine, and in 1937 the Peel Commission proposed a partition of Palestine into Jewish and Arab sectors. The proposal was rejected by both the Arab and Jewish leadership. It is not mere conspiratorial inklings that lead detractors to consider the Bahá'í Faith to have ties to Zionism or British and Russian Imperialism.

2) Shoghi Effendi refers to "the further dismemberment decreed by the Treaty of Versailles" of the Ottoman Empire. The Treaty of Versailles was signed between Germany and some of the Allied nations, and it did not pertain to the Ottoman Empire. The Ottoman Empire would cease hostilities with Allies through the Armistice of Mudros, and Treaty of Sevres that was signed at the end of World War I was never ratified by the Ottoman Parliament in Istanbul. The nascent Republic of Turkey would later sign the Treaty of Lausanne with the Allies.

3) Shoghi Effendi describes the suffering of Ottoman subjects in World War I to have been "well-deserved calamities" unloosed by the "directing Hand" of Bahá'u'lláh. One wonders how anyone can equate Bahá'u'lláh's exile, where he was still allowed to lead his religious community and publicly declare himself *Him whom God shall make manifest*, with the suffering of World War I

In the following section, *Deterioration of Christian Institutions*, Shoghi Effendi similarly targets Christianity...

> *Time alone can reveal the nature of the rôle which the institutions directly associated with the Christian Faith are destined to assume in this, the Formative Period of the Bahá'í Era, this dark age of transition through which humanity as a whole is passing. Such events as have already transpired, however, are of such a nature as can indicate the direction in which these institutions are moving. We can, in some degree, appraise the probable effect which the forces operating both within the Bahá'í Faith and outside it will exert upon them.*

In the section titled *Community of the Most Great Name*, Shoghi Effendi lauds the Bahá'ís...

> *Conscious of their high calling, confident in the society-building power which their Faith possesses, they press forward, undeterred and undismayed, in their efforts to fashion and perfect the necessary instruments wherein the embryonic* ***World Order of Bahá'u'lláh*** *can mature and develop. It is this building process, slow and unobtrusive, to which the life of the world-wide Bahá'í Community is wholly consecrated, that* ***constitutes the one hope of a stricken society.*** *For this process is actuated by the generating influence of God's changeless Purpose, and is evolving within the framework of the Administrative Order of His Faith.*
>
> *In a world the structure of whose political and social institutions is impaired, whose vision is befogged, whose conscience is bewildered, whose religious systems have become anemic and lost their virtue,* ***this healing Agency, this leavening Power, this cementing Force, intensely alive and all-pervasive, has been taking shape, is crystallizing into institutions, is mobilizing its forces, and is preparing for the spiritual conquest and the complete redemption of mankind.*** *Though the society which incarnates its ideals be small, and its direct and tangible benefits as yet inconsiderable, yet the potentialities with which it has been endowed, and through which it is destined to regenerate the individual and rebuild a broken world, are incalculable.*

Shoghi Effendi continues in *Divine Retribution*...

> *Ominous indeed is the voice of Bahá'u'lláh that rings through these prophetic words: "O ye peoples of the world! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight." And again: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!"*

He concludes with *World Unity the Goal*...

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

...

What more fitting conclusion to this theme than these words of Bahá'u'lláh, written in anticipation of the golden age of His Faith—the age in which the face of the earth, from pole to pole, will mirror the ineffable splendors of the Abhá Paradise? "This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have then called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days. This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne!' The realm of glory exclaimeth: 'Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His name that hath been promised unto all things, whether of the past or of the future.'"

Shoghi.

Haifa, Palestine,

March 11, 1936.

Comments

October 30. On this date in 2009, an article titled "Baha'i Community Mourns Passing of Former Leader" appeared in Haaretz featuring the death of Bahá′í International Community deputy secretary-general Murray Smith.

Original file: 0775.html (position #9)

October 30. On this date in 2009, an article titled "Baha'i Community Mourns Passing of Former Leader" appeared in *Haaretz* featuring the death of Bahá′í International Community deputy secretary-general Murray Smith.

> *Baha'i Community Mourns Passing of Former Leader*
>
> *Leaders of Israel's Baha'i community will next week commemorate the recent passing of* ***Murray Smith****, former Deputy Secretary General of the Baha'i International Community.*
>
> *Smith, a New Zealander who served in Israel from 1994 to 2007, died last month of cancer at the age of 67 in New Zealand. A former Labor member of parliament*

in his native land, Smith was a well-known and well-liked figure at diplomatic receptions and events in Israel.

The commemoration gathering will take place Thursday at the Baha'i Garden in Haifa - one of the most important holy sites for followers of the Baha'i faith. Smith's family will attend a commemoration service in New Zealand, which will be held on the same day.

"The main thing about Murray was his human warmth," said Albert Lincoln, Secretary General of the Baha'i International Community, who worked with Smith throughout Smith's service here.

According to Lincoln, that trait, coupled with Smith's experience in politics, afforded him a "very good grasp" of the Israeli parliamentary system, which Smith described as being very similar to the one in New Zealand.

'Friendly face'

"I will miss seeing his friendly face," said Ambassador Yitzhak Eldan, chief of protocol at the Foreign Ministry. "In his pleasant way, he aptly represented the principles of the Baha'i community and its international aspects, which we value very much. I was very saddened to hear about his passing at a relatively young age."

Smith served as an MP for three years until 1975. In 1989 he converted to the Baha'i faith, moving to Israel in 1994 with his wife, Miette Smith, who took up the Baha'i faith some years before he did and volunteered at the Baha'i center in Haifa as a librarian.

Believers of the Baha'i Faith refrain from alcoholic drinks, drugs, gambling, theft, violence, adultery and defamation. The Baha'i, for whom Haifa is a major holy site, are forbidden to participate in partisan activities and consider themselves to be apolitical. "From my experience I have learned that the party political system will not solve the problems of humanity", Smith said in an interview in 2007.

During the Second Lebanon War, Murray announced the Baha'i Garden will remain lit at night beyond the normal hours, as a way of "lifting the morale of the people of Haifa."

Murray Smith is survived by his wife, Miette Smith, and five children.

Cnaan Liphshiz

Haaretz Contributor

Comments

October 30. On this date in 1991, the UHJ forwarded to select NSAs the "copy of a letter…to a believer who is an academic and who requested that consideration be given to changing the Bahá'í administrative policy requiring prepublication review of manuscripts authored by Bahá'ís."

Original file: 0774.html (position #8)

October 30. On this date in 1991, the Universal House of Justice forwarded to select National Spiritual Assemblies the "copy of a letter dated 28 October 1991 which we have written at its instruction to a believer who is an academic and who requested that consideration be given to changing the Bahá'í administrative policy requiring prepublication review of manuscripts authored by Bahá'ís."

Comments

October 30. On this date in 1951, Rúhíyyih Khánum wrote the NSA of Canada "The departure of Mr. Bond for the Arctic ...the sailing of Mr. Bischoff for Greenland, mark the opening stage of the campaign to carry the Faith to the Eskimos, a plan set forth by 'Abdu'l-Bahá and very dear to His heart."

Original file: 0773.html (position #7)

October 30. On this date in 1951, Amatu'l-Bahá Rúhíyyih Khánum wrote the NSA of Canada "The departure of Mr. Bond for the Arctic made the Guardian very happy; this, as well as the sailing of Mr. Bischoff for Greenland, mark the opening stage of the campaign to carry the Faith to the Eskimos, a plan set forth by 'Abdu'l-Bahá and very dear to His heart."

October 30, 1951.

National Spiritual Assembly of the Bahá'ís of Canada.

Your letters ... have been received, with enclosures, and the beloved Guardian has instructed me to answer you on his behalf.

The Administrative Order is not a governmental or civic body, it is to regulate and guide the internal affairs of the Bahá'í community; consequently it works, according to its own procedure, best suited to its needs. A Bahá'í who does more than visit temporarily a community is considered for our administrative purposes as a resident and can vote and serve accordingly. Students in foreign lands, most obviously not residents, are registered as local Bahá'ís, and therefore entitled to do their share of work and play their part in the local community life. This should be pointed out to ... who seem to be confusing our internal administration with external practices which have no relation to it. As regards their personal attitudes the Guardian, remembering what a devoted worker ... has been in the past, is very sorry to see she is no longer active. He does not feel this will lead to either her happiness or that of ...; for, whenever we compromise with what is noblest and best in ourselves, we are the losers invariably.

The Guardian was delighted to hear the friends are at last responding to the urgent needs of the Plan and going forth as pioneers. Plans are concrete things, and not mere honors, and victories--like all other achievements in life--must be purchased at the cost of persistent efforts! He feels sure the Canadian Bahá'ís, perhaps slow to get under way, will display the counterpart of this British characteristic, and cling like bull dogs to their tasks, once they do get under way.

PIONEER TO GREENLAND

*The departure of Mr. Bond **1** for the Arctic made the Guardian very happy; this, as well as the sailing of Mr. Bischoff **2** for Greenland, mark the opening stage of the campaign to carry the Faith to the Eskimos, a plan set forth by `Abdu'l-Bahá and very dear to His heart.*

Encouraging as these steps are, they do not take care of the main body of the work--the establishment of new Assemblies and groups. In order to accomplish this the entire Canadian Community will have to rise to a new level of activity, consciousness, and sacrifice, just as did the British Bahá'í Community during their Six Year Plan. Their success is perhaps one of the most remarkable ever achieved

in the Bahá'í World because they were few in number, run down in health from the long years of suffering during the war, and poor in financial resources. Their determination, dedication and moral stamina, however, carried them through, and Bahá'u'lláh gave them the victory. He will give the same victory to everyone who shows the same characteristics. Success breeds success, and this same Community, now rightfully proud and conscious of its importance, is carrying on its African work in a brilliant manner. The Canadian Bahá'ís, more prosperous, less restricted, and equally capable, can accomplish just as much if they unitedly determine to do so.

The response made by the Canadian friends to the Guardian's appeal for support of the Shrine work has touched him very much. He wishes to thank all those who contributed for their loving generosity, and to assure them that their cooperation in this wonderful task has added to the spiritual beauty of an Edifice already so Holy and so beloved by all the believers the world over.

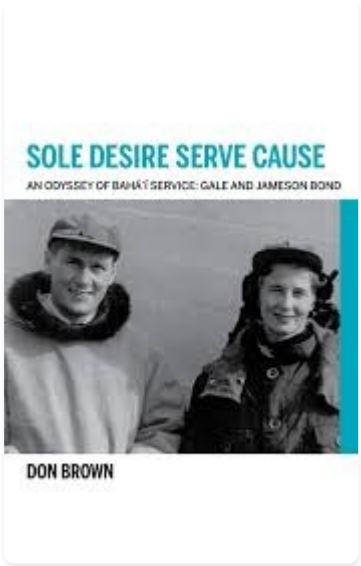
He wishes you all every success in the discharge of your arduous duties, and is praying for a marked quickening in the pace of the Five Year Plan.

With Bahá'í love,

R. RABBANI.

***1** Jameson Bond--first pioneer to the Canadian Arctic (District of Keewatin 1950, District of Franklin 1951-63, with Mrs. Gale Bond from 1953 on).*

***2** Palle Bischoff--Danish believer, the first pioneer to Greenland (1951-54).*


SOLE DESIRE SERVE CAUSE
AN ODYSSEY OF BAHÁ'Í SERVICE: GALE AND JAMESON BOND
DON BROWN

Comments

Baha'i History - October 30. On this date in 1868, the founding group of German Templers arrived in Haifa, two months after Bahá'u'lláh's arrival. In 1946, the Haganah assassinated the community's leader Gotthilf Wagner and four more members in order to drive the group from Palestine.

Original file: 0772.html (position #6)

October 30. On this date in 1868, the founding group of German Templers) arrived in Haifa, two months after Bahá'u'lláh's arrival. In 1946, the Haganah assassinated the community's leader Gotthilf Wagner and four more members in order to drive the group from Palestine.

From the chapter titled "Arrival in the Holy Land" in the book *A Statement on Bahá'u'lláh*...

It seems, in retrospect, the keenest irony that the selection of the Holy Land as the place of Bahá'u'lláh's forced confinement should have been the result of pressure from ecclesiastical and civil enemies whose aim was to extinguish His religious influence. Palestine, revered by three of the great monotheistic religions as the point where the worlds of God and of man intersect, held then, as it had for thousands of years, a unique place in human expectation. Only a few weeks before Bahá'u'lláh's arrival, the main leadership of the German Protestant Templer) movement sailed from Europe to establish at the foot of Mount Carmel a colony that would welcome Christ, whose advent they believed to be imminent. Over the lintels of several of the small houses they erected, facing across the bay to Bahá'u'lláh's prison at 'Akká, can still be seen such carved inscriptions as "Der Herr ist nahe" ("The Lord is near") 77.

77 In the 1850s two German religious leaders, Christoph Hoffmann and Georg David Hardegg, collaborated in the development of the "Society of Templers," devoted to creating in the Holy Land a colony or colonies which would prepare the way for Christ, on His return. Leaving Germany on August 6, 1868, the founding group arrived in Haifa on October 30, 1868, two months after Bahá'u'lláh's own arrival.

Comments

Baha'i History - October 30. On this date in 1898, Díyá'u'lláh, the second son of Bahá'u'lláh through his second wife Fatimih, died. Initially buried next to his father, Díyá'u'lláh's remains were disinterred in 1965 in a process the UHJ described as a "purification... from past contamination."

Original file: 0771.html (position #5)

October 30. On this date in 1898, Díyá'u'lláh, the second son of Bahá'u'lláh through his second wife Fatimih (also known as Mahd-i-'Ulya), died. Initially buried next to his father, Díyá'u'lláh's remains were disinterred in 1965 in a process the UHJ described as a "purification... from past contamination."

Díyá'u'lláh was born on August 15, 1864, in Edirne as the second son of Bahá'u'lláh through his second wife Fatimih (also known as Mahd-i-'Ulya).

Díyá'u'lláh married Thurayyá Samandarí, the daughter of Káziṃ-i-Samandar (author of *Tárikh-i-Samandar* and one of the nineteen Apostles of Bahá'u'lláh to whom was addressed the *Lawh-i Fu'ád*) and sister of Ṭaráẓu'lláh Samandarí (who was appointed a Hand of the Cause of God by Shoghi Effendi in 1951).

Becuase they sided with Muhammad 'Alí in his argument with 'Abdu'l-Bahá, both Thurayyá and Díyá'u'lláh were declared Covenant-breakers. After his death in 1898, Díyá'u'lláh had initially been buried next to his father at the Shrine of Bahá'u'lláh at the Mansion of Bahjí. However, having been declared a Covenant-breaker, Díyá'u'lláh's remains were disinterred in 1965 in a process the Universal House of Justice described as a "purification... from past contamination."

Comments

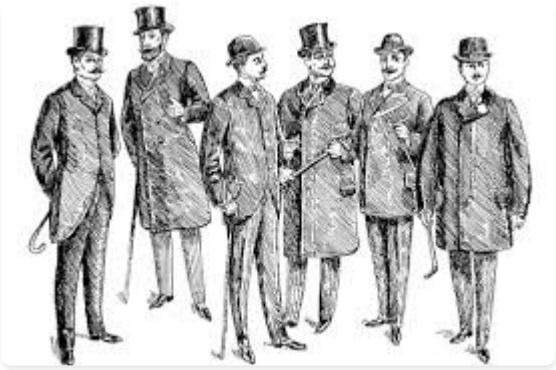
October 31. On this date in 1936, Shoghi Effendi wrote "It is in intellectual circles such as this that the believers should endeavour to teach ... irrespective of any tangible results which it may procure, can alone ensure the ultimate success of our teaching efforts."

Original file: 0770.html (position #4)

October 31. On this date in 1936, Shoghi Effendi wrote "It is in intellectual circles such as this that the believers should endeavour to teach, confident that no matter how limited their capacity may be, yet their efforts are continually guided and reinforced from on High. This spirit of confident hope, of cheerful courage, and of undaunted enthusiasm in itself, irrespective of any tangible results which it may procure, can alone ensure the ultimate success of our teaching efforts."

> *1945. It is in intellectual circles such as this that the believers should endeavour to teach, confident that no matter how limited their capacity may be, yet their efforts*

> *are continually guided and reinforced from on High. This spirit of confident hope, of cheerful courage, and of undaunted enthusiasm in itself, irrespective of any tangible results which it may procure, can alone ensure the ultimate success of our teaching efforts.*
>
> *(From a letter dated 31 October 1936 written on behalf of Shoghi Effendi to an individual believer)*



Comments

October 31. On this date in 1982, an inquirer to the UHJ asked "why the circulation of Bahá'í News should be restricted to Bahá'ís"? The UHJ responded that "A Bahá'í news bulletin assumes that the reader is a Bahá'í ...may give the wrong impression to those not familiar with the Bahá'í teachings."

Original file: 0769.html (position #3)

October 31. On this date in 1982, an inquirer to the Universal House of Justice asked "why the circulation of Bahá'í News should be restricted to Bahá'ís"? The Universal House of Justice responded that "A Bahá'í news bulletin assumes that the reader is a Bahá'í and it would therefore normally contain items which are purely of a domestic nature of no interest to the general public and which, in some cases, may give the wrong impression to those not familiar with the Bahá'í teachings."

یا بهاء الابهی

BAHA'I NEWS LETTER

THE BULLETIN OF THE NATIONAL SPIRITUAL ASSEMBLY

Office of the Secretary

169 CHRISTOPHER STREET, NEW YORK CITY

BAHÁ'Í NEWS

For Bahá'ís Only

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA

GENERAL OFFICE: 536 SHERIDAN ROAD, WILMETTE, ILLINOIS

Comments

October 31. On this date in 1926, Shoghi Effendi wrote "those forces which Bahá'u'lláh's almighty arm has now released, I cannot help reflecting upon the dominant share which the American friends...rejuvenation of the Cause of God, and the decisive part it is theirs to play in its eventual victory.

Original file: 0768.html (position #2)

October 31. On this date in 1926, Shoghi Effendi wrote "as I contemplate the far-reaching possibilities involved in a careful handling of those forces which Bahá'u'lláh's almighty arm has now released, I cannot help reflecting upon the dominant share which the American friends, at home as well as in distant lands, have contributed to this rejuvenation of the Cause of God, and the decisive part it is theirs to play in its eventual victory."

Letter 36

To the members of the National Spiritual Assembly of the Bahá'ís

of the United States and Canada. Dearly-beloved fellow-workers:

I have on two recent occasions given expression to the profound sense of inspiring confidence and joyous gratitude which recent happenings in the Cause--evident manifestations of the steady evolution of a living Faith--must needs evoke in the heart of every thoughtful and observing believer. And as I contemplate the far-reaching possibilities involved in a careful handling of those forces which Bahá'u'lláh's almighty arm has now released, I cannot help reflecting upon the dominant share which the American friends, at home as well as in distant lands, have contributed to this rejuvenation of the Cause of God, and the decisive part it is theirs to play in its eventual victory.

Your letters, dated June 17, July 11, July 20, August 3 and 16, and October 2, 1926, all of which have been forwarded during my days of retirement and rest, have proved an added source of thankfulness, of joy and strength to me. They have clearly revealed by their spirit, as well as by the nature and variety of their contents, the sustained devotion, the unabated confidence, and the increasing vigor and efficiency with which you are initiating, coordinating, and consolidating the manifold activities of the Cause in North America.

International Secretariat

The range and character of the problems confronting you, as revealed by the careful perusal of the minutes of your meetings, the steady increase in the number and effectiveness of vigorously functioning Centers in Central and Northern Europe, and the growing significance and complexity of the work that has to be necessarily conducted from the Holy Land, have all served to strengthen the feeling of absolute necessity for the formation in Haifa of some sort of an International Bahá'í Secretariat, which both in an advisory and executive capacity will have to aid and assist me in my vast and exacting labors. I have anxiously considered this important matter in all its bearings during the past few months, and have accordingly requested three well-informed, capable representatives from America, Europe and the East to visit the Holy Land this fall, that we may lay down the foundation of this vitally needed institution. We shall take counsel together and decide, not only upon the measures that have to be promptly

undertaken to meet the pressing demands of the present hour, but upon the wider issues that on one hand will strengthen the ties that should bind the International Center of the Cause with the world at large, and on the other provide for the preliminary steps that will eventually lead to the proper establishment of the First International House of Justice.

It is my earnest hope and prayer that this exchange of thought and close cooperation in the work that has henceforth to be internationally and vigorously conducted, will enable me to participate more minutely and effectively in the labors of the various administrative departments of your Assembly, and thus reinforce the splendid efforts you are exerting for the extension of its influence and the widening of its scope.

Plan of Unified Action

From the report of the National Treasurer, setting forth the account of the progress of the contributions of the American believers for the support of the Plan of Unified Action, up to June 30, 1926, I gather that the result has by no means exceeded our expectations, nay has considerably fallen below what I confidently expected it to achieve. I earnestly renew my plea and appeal to you, and through you to every true and faithful lover of 'Abdu'l-Bahá, to realize, while there is yet time, the far-reaching possibilities with which the present situation is fraught. I am firmly convinced that this Plan combines, embodies, and serves the twofold purpose of the present-day Bahá'í administration in the United States and Canada, namely the promotion of the vitally needed teaching work, and the provision for the gradual completion of the Mashriqu'l-Adhkár, both wishes so near and dear to our beloved Master's heart. It is the only effective, feasible, and practical instrument placed in our hands for the speedy accomplishment of our ends. So much that is vital to the future welfare, the effectiveness, and the fair name of our beloved Cause depends, I assure you, upon the success or failure of this nobly-conceived, this sound and befitting enterprise. The eyes of all Bahá'ís and of many sympathizers throughout the world are turned towards you, eager to reinforce your accomplishments in this field, expectant to witness what measure of success you are capable of achieving.

World Unity Conferences

In connection with the series of World Unity Conferences which you have initiated and so laboriously organized, I feel that in order to reap the fullest advantage and

benefit from this laudable effort, it is absolutely essential to follow up with the aid of enlightened, experienced and capable teachers the interest which has been aroused. Such a group of teachers should judiciously select those few among the many interested, and endeavor with patience and sympathy and by constant intimate personal intercourse, to prepare them gradually for the entire and unreserved acceptance of the fundamentals of the Bahá'í Revelation. If the results be meagre, if the attendance be small, let us not despair, nor relax in our efforts. Let us remember that this sound method will eventually triumph, if we only consistently support it, and persevere in undertaking those subsequent steps that can alone produce full and permanent benefit.

Appeal to the Sháh of Persia

I have already expressed my grateful appreciation of the prompt and wise measures you have taken in behalf of our oppressed and down-trodden brethren in Persia. The noble appeal which you were moved to address to His Majesty the Sháh, so illuminating, so courteous, so powerful, and the wide range of publicity you have undertaken, were truly providential in character, and will undoubtedly prove an inspiration and solace to those who still continue to be trampled under the heel of an odious and inveterate enemy. I have had your appeal translated into Persian and sent to all Centers throughout the Orient that the suffering in Persia may learn of your bold and courageous intervention, and witness the signs of their promised redemption which, as foretold by 'Abdu'l-Bahá, must first be made manifest through the efforts of their brethren in that great freedom-loving Republic of the West.

It is sad and distressing to reflect that, notwithstanding the repeated appeals addressed to the authorities concerned, and so powerfully reinforced by the spontaneous action of some of the leading Governments of the West, Persia, still heedless and unaware of the spiritual forces that are at work, continues to treat with indifference and contempt the most loyal, innocent and law-abiding subjects of its realm. The chronic instability of its affairs, the changing fortunes of factions and shadowy personalities that sap its vitality and tarnish its name, the acute and widespread economic depression that is now prevailing, and the grave discontent of the masses of the people, all tend to aggravate a situation already highly threatening to the security of its sorely tried children. What else can we do but pray most fervently that the almighty power of Bahá'u'lláh may soon triumph over this petty strife, this age-long tyranny, and make, as He prophesied, of the land of

> *His birth, "the most honored of all governments, the pride, the admiration and the envy of the peoples of the world."*
>
> *Your true brother,*
>
> *SHOGHI.*
>
> *Haifa, Palestine,*
>
> *October 31, 1926.*

Comments

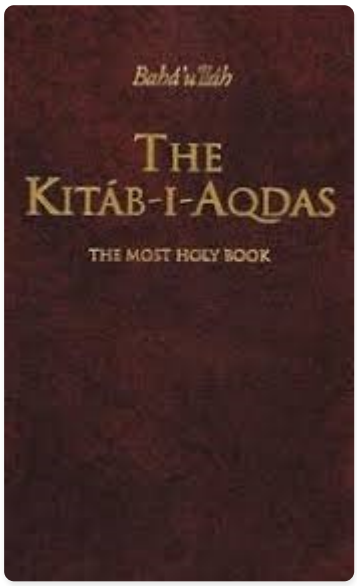
October 31. On this date in 1977, the UHJ wrote "the law of the Kitab-i-Aqdas that...engagement...should not exceed ninety-five days, is binding on Persian believers wherever they reside, if both parties are Persian. This law is not applicable, however, if one of the parties is a western believer."

Original file: 0767.html (position #1)

October 31. On this date in 1977, the UHJ wrote "the law of the Kitab-i-Aqdas that the lapse of time between engagement and marriage should not exceed ninety-five days, is binding on Persian believers wherever they reside, if both parties are Persian. This law is not applicable, however, if one of the parties is a western believer."

> *1257. If Both Parties Are Persian Engagement Should Not Exceed 95 Days*

> *"...the Universal House of Justice instructs us to say that according to its ruling, the law of the Kitab-i-Aqdas that the lapse of time between engagement and marriage should not exceed ninety-five days, is binding on Persian believers wherever they reside, if both parties are Persian. This law is not applicable, however, if one of the parties is a western believer.*
>
> *(From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, October 31, 1977)*



Comments

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